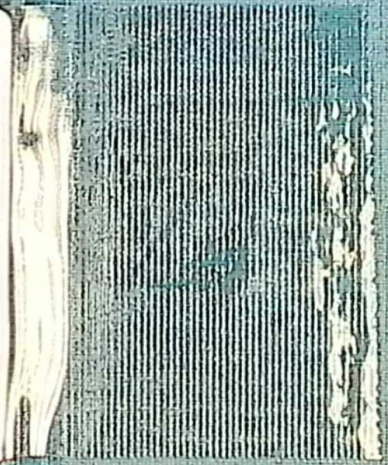
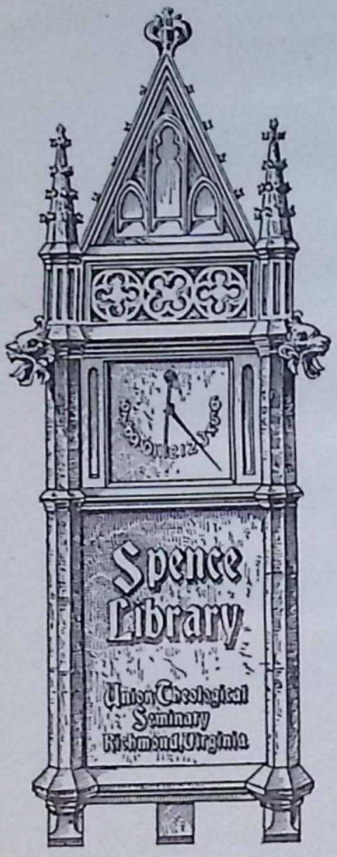
The Divine Unfolding of God's Plan of Redemption

JAMES R. GRAHAM, JR.




Spence
Library
Union Theological
Seminary
Richmond, Virginia

"This work presents a brief resumé of the purpose of God to restore in Christ the universal harmony that was violated by the sin of Satan and of man. The Lord Jesus is presented as the very center of the divine counsels in an exposition of Ephesians 1:3-14.

"The book is forceful. The language is that of a simple believer in the infallibility of the Scriptures. The reading of it will create within the heart of a believer a greater desire to live in the Spirit that he may live in the realm of things eternal."

—Revelation

"Dr. Graham traces the divine purpose through to the restoration of the righteous kingdom in the earth. One of the most satisfying features of the author's written and spoken ministry is his insistence that the consummation of the purpose is a vital part of the purpose itself, and, therefore, not to be neglected. Much gospel preaching fails at this point, leaving the enquirer with the recurring questions, *What next?* or *Where do we go from here?* The author leaves no necessity for such questions."

—Bibliotheca Sacra

"This book will be very useful in the hands of those just coming into a knowledge of God's Word, and also to those more advanced in Bible study."

—The Sunday School Times

THE DIVINE UNFOLDING OF GOD'S PLAN OF REDEMPTION

Other Books by DR. JAMES R. GRAHAM, JR.

THE EVIDENCE OF THE UNSEEN
INCENSE BEARERS OF HAN
THE JUST AND THE JUSTIFIER

The Divine Unfolding of God's Plan of Redemption

James R. Graham, Jr., D.D.
Missionary and Bible Teacher

SECOND EDITION

ZONDERVAN PUBLISHING HOUSE
GRAND RAPIDS, MICHIGAN

COPYRIGHT, MCMXXXVIII, BY
ZONDERVAN PUBLISHING HOUSE

EIGHT FORTY-SEVEN OTTAWA AVENUE
GRAND RAPIDS, MICHIGAN

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

RS
G739

INTRODUCTION

In order to obtain a spiritual apprehension of the principles of divine dealings and God's purposes in eternity, it is necessary for one to be completely abandoned to the Word of God and possessed of a deep conviction that ultimate truth can only be discovered within its pages. Neither of these reactions is found in the natural man as we are well aware from both revelation and experience. As the Scripture has declared that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14), we have found it to be invariably the case in our own experience.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Sadly enough, the carnal mind frequently remains after there has been an implantation of the divine life in the individual, just as there was wide-spread yearning on the part of Israel for the things of Egypt after the Red Sea experience. The very people of God's earthly testimony failed miserably to comprehend His purposes in their redemption or to enter into His thought for them. Of Caleb alone was it recorded, and of him thrice repeated, that he *wholly* followed the Lord. He and Joshua were a small minority, but, as is always true in spiritual matters, were entirely right and the majority entirely wrong.

The more we are enabled by the Holy Spirit to "put off the old man with his deeds" and to be transformed by having our minds renewed, the more we are convinced that God's thoughts and man's thoughts

are not simply divergent but diametrically opposed and mutually exclusive, and we gradually come to the chill realization that the feverish activity that we had deemed extremely pious was animated by unhallowed motives and purposes, and was actually inimical to and destructive of the good and acceptable and perfect will of God.

When we have permitted the Holy Spirit to perform the operation of crucifixion upon us by a release of the same power by which He offered the Lord Jesus Christ without spot to God, we discover that what we had previously thought was zeal for the Lord was nothing more than partisan fervor for some outward organization and what we had thought was our Christlike forbearance was nothing more than a course of the least resistance and a craven betrayal of the interests of the Savior.

Having been raised to newness of life by the Holy Spirit according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, we know that our scale of values was distorted by human and temporal considerations. We had been occupied with the by-product of Christianity, lofty and laudatory things in themselves, earthly means to spiritual ends (?), theoretically intended to demonstrate the love and compassion of Christ. We had defended certain things as necessary to broaden one's vision, enhance the personality by contributing to a store of "culture," or we had argued that the exquisite refinement of a certain individual must betoken a latent spirituality, or we had condoned a certain state of mind or a given course of conduct as "not so bad" because associated with someone bound to us by love or kinship. Again, says the Spirit, these also are

vanity! *High things,* they are, that exalt themselves against the knowledge of God, but must be cast down in order that our thoughts may come into full captivity to the obedience of Christ (II Cor. 10:5). Masquerading as Christ-glorifiers, they are in reality thieves of His glory, traitors to self-exaltation, the praise of men, the pride of life.

To enter into the secret place of the Most High there must be definite exercise of the will in complete surrender to the Holy Spirit working through the Oracles of God, a strict orientation to the divine revelation. It is necessary to be totally divested of human predilections and evaluations and to be prepared to take the bankrupt law on all that pertains to nature.

When the Holy Spirit has brought us down, down, down to the place where we are willing to say with the Apostle, "Let God be true, but every man a liar" (Rom. 3:4), then the mind of Christ Jesus Who humbled Himself from the pinnacle of the heavenlies to the depths of the cross, will begin to be in us.

CONTENTS

I. The Eternal Son, The Center of the Divine Counsels 11

II. The First Discord 22

III. The Adamic Order 33

IV. The Great Betrayal 40

V. The Aftermath — The Results of Sin . . . 54

VI. The War Between the Seeds 64

VII. The Release and Transmission of Divine Life 98

VIII. The Restoration of the Kingdom 112

I

THE ETERNAL SON, THE CENTER OF THE DIVINE COUNSELS

EPHESIANS 1:3-14

IN THIS passage of Scripture we find one of the two longest sentences in the Bible.* From the seventh verse through the fourteenth there is not a period in the Authorized Version.

The Epistle to the Ephesians was addressed to spiritual Christians, and its message throughout the ages has been more specifically for those who sit in heavenly places in Christ. The spiritual believer alone is qualified to enter into the deep things of God; so it is not merely by chance that there is set forth here an epitome of the divine purposes in Christ such as is found nowhere else in the whole of Scripture. It is apparent from these verses that the eternal Son of God, the Lord Jesus Christ, is the focal point of all the counsels of Deity. God the Father is seen to be the source of all spiritual emoluments and the Son the channel through which they are meditated.

In verse three the Father has *blessed* us with all spiritual blessings *in Christ.* In verse four He has *chosen us in Him* before the foundation of the world. In verse five He has *predestinated* us unto the adoption of children *by Jesus Christ.* In verse six we are *accepted in the beloved One.* In verse seven it is *in*

* The other is Colossians 1:9-17 — dealing with the same general topic.

Christ that we have *redemption* through blood and *forgiveness* through grace.

In verse eight it is *in Christ*, in Whom are hid all the treasures of wisdom and knowledge (Col. 2:3), that He *abounds* toward us in all wisdom and prudence. It is after we have been endowed with this wisdom and prudence that we are able to comprehend the "mystery of His will," which He proceeds to state for us in the tenth verse, which is the highest of this whole series of mountain peaks, and whose heights we shall turn back to scale when we have made mention of the four verses that follow.

In verse eleven we find that it is *in Christ* that we obtain an inheritance according to the determinate counsel of God, which legacy we are intended to administer to the praise of His glory (vs. 12).

In verse thirteen the Third Person of the Godhead is introduced as the One Who *seals* us after we have believed in Christ, and, dwelling in us, He remains our promissory note on that possession which Christ has already purchased and will share with us but which awaits its full release until the settlement of certain matters of a legal nature.

God's future purposes are summed up in verse ten. Let us examine this verse carefully and note that God has purposed in Himself "*that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.*"

We find here a statement to the effect that "in the dispensation of the fulness of times," which is the dispensation of the kingdom, the dispensation which succeeds the present dispensation of the grace of God,

the Father is going to assemble all the parts of His vast creation and establish a centralized government, a universal unity under the dominion of Christ. Every part will be in absolute accord with the eternal Son, the directing Head, and every member will throb in unison with Him, Who will be the heart.

Our God is not the God of confusion but of peace and order. The unspeakable confusion and disorder that prevail in the world today, the welter of sounds and Babel of voices, the orgy of lawlessness and wickedness, the apostasy and blasphemy against the person and work of Christ that is rampant in so-called Christendom, represents a state of affairs under the complete domination of that old dragon, the devil. This state of things cannot possibly last. It contains within itself the seeds of its own dissolution and, added to the appalling harvest that these seeds will bring forth, will be poured out the vials of wrath of Almighty God. Indeed, we may go further and assert that it would be a contradiction of His moral nature for the Sovereign Power of all the universe to allow to continue indefinitely the kind of thing that is going on all around us, as we come to this day of the very consummation of evil.

Certainly there is no unity here now! There is nothing but the rule of greed, rapacity, and force. Robbery, rape, violence accompanied by a wild intoxication of speed and pleasure that recks nothing but the momentary gratification of fleshly lusts, is the order of the day the world over.

Every aspect of life in the present world has as its underlying basic theory the false, anti-God, materialistic philosophy of organic evolution. In education, gov-

ernment, and religion all the dominant trends have as their starting point the Darwinian lie. Of course Darwin was not the originator of this preposterous absurdity. It was first advanced in the days of the Grecian philosophers and was straightway laughed out of court as not only devoid of positive evidence in its favor but as thoroughly disproved and discredited by an oratorio of voices of all created things. That was a time, however, in which the human mind has not degenerated to its present state of senility and men in general were still capable of a logical course of reasoning. Furthermore, they were nearer in chronology to a time when there had been great Divine interpositions in the course of "nature," as admitted by all reputable historians, which rendered utterly untenable any Doctrine of Uniformity, the geological and historical counterpart of biological evolutionism.

We have no disposition to disparage the amazing mechanical genius of our age. It would be folly and blindness to do so. But we would observe that the age is mechanical and *not* philosophically logical, and the dazzling toys and utilities which modern invention affords are but the fruitions and effects derived from causes and principles wrought out by men of past generations whose basic philosophy of life differed vastly from the shallow tinkerers who enter into the fruits of their labors.

We stood in Westminster Abbey looking down at three slabs in the floor marking the resting place of three great scientists, lying side by side. In the center was Sir Isaac Newton, and on the right Sir Michael Faraday, and on the left Lord Kelvin (Sir William Thompson); the first, the father of modern physics and

astronomy, whose towering genius has never been equalled by mortal man, and whose findings today stand as firmly as on the day they were discovered; the second, the father of modern chemistry; and the third, the father of modern electrical engineering. We raised our eyes to the ceiling of that imposing structure and uttered a prayer of thanksgiving for the lives of these great men, who before their findings in science, had found Him of Whom "Moses in the law and the prophets did write," Whom to know is life eternal, Whose fear is the beginning of wisdom, in Whom, indeed, are hid *all* the treasures of wisdom and knowledge. They believed implicitly in the written Word of God's revelation and in the Incarnate Word of Whom it testifies.

The supply of and the demand for this type of wisdom and stability is very low in our age, lower than it has ever been in the history of the world, unless it be that age immediately preceding the deluge, to which Christ likened it. It is significant to note that that age had also attained a high degree of mechanical efficiency. Superficial cleverness, disingenuousness, subtlety, adroit flattery, and vitriolic slurs on everything that pertains to the past are the stock in trade of the successful worldling. Dictators and hierarchies in government, education and religion by an assiduous use of mendacious propaganda, bombasticism and ridicule, foist their hell-begotten philosophies, principles, and purposes upon a dumb-driven public. In the name of liberty and liberality, Satan, the god of this world, through his puppets who control these hierarchies, rivets the shackles of his tyranny on an ignorant and helpless humanity.

Organic evolution, we repeat, underlies it all, and

evolutionism is in essence and practice bestial. Small wonder that the natural outworking of this philosophy is a condition of immorality and licentiousness among the youth and indeed in the whole of society that approaches complete promiscuity. Of course in the light of that "elevating" theory even the continence and regularity of the animal creation must be discarded as outworn and archaic because of their inferior position in the scheme of evolution. One modern educator openly advocated complete nonadherence to what he termed "that oppressive structure called morality." Small wonder again that the conditions prevailing are sub-jungle conditions. At a meeting of a church court sometime ago we heard a young man, a would-be minister of the gospel, but a typical creature of an apostate ecclesiastical system, deploring to the point of tears "the tooth and fang and claw" tendencies among the nations. We heard exactly the same young man in another report laud and recommend so-called educational institutions in which the dogma of the pit and jungle has full sway. They advocate the cause and deplore the effect! But enough of this. It is a sickeningly familiar picture to intelligent observers and heart-rending to those who desire the glory of Christ.

Never, we repeat, was there a time when there was a state of such complete chaos, because men have turned aside from the fountain of living waters and have hewed themselves out cisterns, broken cisterns that can hold no water (Jer. 2:13), and having become vain in their imaginations, their foolish hearts are darkened. Having departed from the authority of the Word of God in spiritual matters, the phobia of destructive Modernism turns to devour every well-ordered conven-

tion that has been established for the preservation of morals and every sober sanction for the guidance of human relationships. There is going on in our own country now an organized attack upon the Constitution of the United States, the finest instrument for the carrying on of representative government that has ever been implemented by mortal man, the charge against it being that it is a "relic of the horse-and-buggy age." It still stands as a final bulwark against unbridled lawlessness and the release of a further avalanche of economic imbecilities from a horde of rattle-brained bureaucrats. State, Federal, and International laws are in a state of atrophy from disuse and nonenforcement. Pacts and treaties are torn up by the mad-dog nations as they carry on their banditry, while the so-called democracies stand by with disgusting fecklessness and abject helplessness.

The worship of man and the dethronement of God, the glorification of the present and the disparagement of the past, an assault upon the sanctity of every institution, tried and proved, mark this age when wickedness and iniquity, disorder and confusion come to the full, and the cup of Divine wrath is about to overflow. Yet in the midst of this Babel comes ringing in clarion tones to every believer, the assurance of the fulfillment of the Divine purpose, which He hath purposed in Himself, that "In the dispensation of the fulness of times, *he shall gather together in one, all things in Christ.*" We praise Him for assuring us that out of this awful heterogeneity and confusion, this welter of bloodshed and iniquity, there will emerge, when God's clock strikes, a universal unity, an all-embracing homogeneity, with God's Son as its focal point, with

Him Who is the very personification of all the will, attributes, and glory of the Deity in the place of centrality.

We find the same assurance expressed in the first of the Messianic Psalms. In reply to the vauntings of the "kings of the earth who set themselves and the rulers [who] take counsel together against the Lord and against His anointed, saying 'Let us break their bands asunder and cast away their cords from us,' " He thunders, "*Yet have I set my king upon my holy hill of zion*" (Ps. 2:6). Practically all the Old Testament prophets add their testimony to that coming age of peace and unity under the rule of David's greater Son. Peter tells us that "They sought out and searched diligently what the Spirit of Christ which was in them did signify when He testified beforehand the sufferings of Christ and the glory that should follow," and their prophecies of the "glory" outnumber their prophecies of the "sufferings" by a ratio of about eight to one.

In the record of these monumental prophecies we are struck with an apparently careless use of tense. To us, creatures of time, and to our little grammatical systems, the distinction of mood and tense are very important. But with the eternal God there is no place for a subjunctive mood (expressing doubt or condition) in the declaration of His immutable purposes. With Him it is all indicative or declarative. "For all the promises of God in Him are *yea* and in Him *amen*, unto the glory of God by us." Likewise, He can afford to play fast and loose with our puny little tense forms and can readily express a distant future event in the past tense, because what He has designed, it is as though it had already come to pass.

God has no purposes that begin and end with the believer. No created thing or being is an end in itself. The primary utility in the Divine scale of values is that the thing created shall reflect the glory of the Creator. Each part of the inanimate and animate creation was brought into being as a reflector of at least some aspect of the glory of the divine nature. The diversion of any part to any other use constitutes an infraction of the divine will and an offense to the divine sovereignty. It hath pleased the Father that in Him should all fullness dwell. Of this fullness have all we (believers) *received* as a gift from Him, but He does not intend that we shall *steal* any fullness from Him.

"For of Him, and through Him and to Him, are all things: to whom be glory for ever. Amen" (Rom. 11:36). We find here that Christ, the Son, is the origin, the agent, and the object of all things. Logically, then, to Him should accrue the glory. The same idea is stated in that sublime passage setting forth the glories of God's Son (Col. 1:15-18). Here it is stated that "All things were created *by Him*, and *for Him* . . . who is the beginning, the firstborn from the dead; *that in all things He might have the preeminence.*" The first oratorio of the twenty-four elders was to the same purport, "Thou art worthy, O Lord, to receive glory and honour and power: for *Thou hast created all things, and for Thy pleasure they are and were created.*"

To fail of this, then, is to "come short of the glory of God." Any thought, any word, any act that has not as its object the preeminence and glory of Christ is a sin. It is to be a rebel against the divine will, a thwarter of the divine purpose.

When we contemplate the nature of this future glorious Christocracy we are impressed with the fact that it has nothing in common with the present cosmic order but is as high above it as the heaven is high above the earth and as far from it as the East is from the West. Nothing that is indigenous to the present order of things can possibly have any place there. Christ tells us in His own interpretation of the Parable of the Tares (Matt. 13:40-42) that at the consummation of the age "the Son of man shall send forth His angels, and they shall gather out of His kingdom *all things that offend,* and them which do iniquity; and shall cast them into a furnace of fire." Any veil that is drawn across the glorious face of God's Son, any impious hand that is thrust across the threads of the divine purpose, is an offense, and the guilty parties will certainly be "gathered out of His kingdom."

Beloved, God commands us to "Be not conformed to this world but to be transformed by the renewing of our minds." Identification with this present order of things must render us ineligible for the future order. Conformity to this order can be changed into conformity to that only by a great supernatural transformation, which the Holy Spirit alone can accomplish in us by regeneration and maintain in us by His indwelling. Then, being renewed in our minds, our outlook, our estimates of things, our desires, will we be enabled to hate this present evil order which slew our Prince of life, our Lord of glory. Then will we repudiate as foreign to ourselves this present world-system, as it was foreign to our Lord. Then will we know that our citizenship is in heaven, from whence we look for the Lord Christ. You will remember that He admitted

before Pilate He was a King but added that His kingdom is not of this present world-system. "Now," said He, "is my kingdom not from hence." God grant us that the world may be crucified unto us and we unto the world, that we may, by His grace, be eligible to enter His eternal kingdom.

Whence then, some may say, came this alien order that is dominated by a wicked, rebellious will? And why is it permitted to continue thus long? These questions we shall try to answer in succeeding chapters.

II

THE FIRST DISCORD

We have been speaking of a future universal government, a government of Christ and by Christ, a spiritual unity, a divine homogeneity, a condition in which the Divine purposes and will in the glory of the Son will be manifest. We have tried to point out that the exact reverse of that future cosmic and universal order obtains in this present age.

The question logically arises, "Has there ever existed a universal harmony before? Is there any previous precedent for what God has revealed will certainly come about in the future?"

We believe that this question can be answered in the affirmative. Scripture indicates that there has existed an unmeasured period in which all the melodies of the spaces blended in harmonious symphony of praise to Him that sat on the Throne, when every created being and thing was in beautiful and felicitous accord with the Divine Will and reflected in unclouded radiance the glory of the Deity, thus fulfilling the purpose for which they were created.

Job tells of a time "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), and this represented the period following the "fastening of the foundation and the laying of the cornerstone of the earth." The wonders of creation are set forth in this remarkable chapter, the references to

natural law revealing a knowledge ante-dating by thousands of years the findings of modern science. In the eighth chapter of the book of Proverbs (verses 22:36) we find a soliloquy on the part of *incarnate Wisdom* of His own eternal existence, "Rejoicing in the habitable part of His earth: and my delights were with the sons of men." This speaks of joyous intercourse between the Creator and the creatures, and we are well aware that such cannot exist where any sin is present. Who, then, disturbed that delightful state of things? Who injected a discordant note into that chorus of primeval and harmonious melody?

We find the answer in Ezekiel's prophecy (twenty-eighth chapter) and in the twelfth chapter of Isaiah's prophecy. In Ezekiel 28:1-10 the prophet conveys from the mouth of Jehovah a prophecy of the downfall of an ancient king of Tyre on account of his pride and self-worship. From this literal condemnation of a literal king the Holy Spirit led the prophet on to a revelation concerning the pristine state of that mighty one who is now the unseen inspirer of all earthly rulers and the power behind the thrones and kingdoms of this present world-system.

It is significant of the enduring grace of our Creator that He commanded Ezekiel to "take up a lamentation" upon the prototype, the king of Tyrus. He desires not that any should perish but that all should come to repentance. Our benign God does not exult over the downfall, resulting from the sin of His enemy; rather does He lament. God is Himself the framer of the great moral and spiritual law that makes death and separation from His presence the inevitable result of sin. He grieves over every sinner, especially over those

who will not invoke the only covenant as a basis on which He can suspend His own law.

This shining creature addressed as "the anointed cherub that covereth" is declared by God Himself to be "full of wisdom and perfect in beauty." Dwelling in the original Eden, the garden of God, he was bedecked and adorned with the most beautiful and costly of gems. He seems to have been anointed to the august position of "coverer" of the throne, the chief of the king's Praetorian Guard. There were doubtless myriads of angelic beings directly subject to his commands. As he walked up and down among the stones of fire, perhaps with sweeping, outstretched wings, there was reflected from his garment of jewels the dazzling brilliance that issued forth from the throne of Deity. No created being ever possessed such majesty, such radiance, such dignity.

The Revealer, however, emphasizes that this beauty and glory he enjoyed were not of his own making nor attaining. "*I* have set thee so," is the word. He was Lucifer, the light-bearer. This light-bearing was a divinely ordered function, not of his own impulse, power, or merit.

It is necessary from time to time to remind ourselves that divine principles and truths are eternal and abiding. The creature is the author of nothing. Any beauty, any glory he possesses is a gift, an endowment from Another, held in trust from that Other. Least of all is it intended that he should vaunt himself in the possessing of it.

There is an immutable condition attached to inhabiting the Eden of God or of standing in The Presence. In verse fifteen it is set forth. "Thou wast *per-*

fect in thy ways." Perfection, according to the divine estimate of things, is the unalterable standard. Here is no human slide-scale of evaluation. Here is the final, the ultimate, the absolute in perfection and righteousness, divinely tempered to endure the "devouring fire" and the "everlasting burnings" (Isa. 33:14). It was the relentless searching of this fire of divine holiness that discovered the incipient "iniquity" in the shining cherub.

The contributing factors to this "iniquity" we find in the words, "Thine heart was lifted up *because of thy beauty*, thou hast corrupted thy wisdom by reason of thy brightness." It is an age-long, oft-repeated story. Conscious beauty genders pride. The recipient of divine favors, gifts, abilities, excellencies of any sort, tends to become intoxicated with his own brilliance and importance rather than to be humbly thankful to his Benefactor. We become dazzled with our own radiance; our perspective is dimmed; the equilibrium of sober wisdom is destroyed. Pride of heart is in almost exact proportion to one's appraisal of one's own real or imagined beauty. The immediate corollary of self-esteem is self-assertion, a demand for power and authority as a reward of superiority.

This obsession of beauty and pride flares forth in an open declaration of independence in Isa. 14:13, the inauguration of an alien will involving a rebellious course of action. Not enunciated in words, but formulated in the heart of the light-bearer, the whole intent was "naked and open" to the soul-searching Occupant of the throne.

"I will ascend . . . I will exalt my throne . . . I will sit also upon the mount . . . I will ascend above the

heights . . . I will be like the Most High!" Here, then, is iniquity in elemental form. There is only room for one supreme authority in this universe, and this supremacy and sovereignty is naturally and properly vested in the Creator. A theo-autocracy is demanded, and for the preservation of beauty and harmony, order and life, each created being must be absorbed into that Will. There must be no thought of, no claim to individual or independent rights. But that is just what we have here in its most blatant form—an expression on the part of the anointed cherub, the light-bearer, of a determination to force the Most High to move over on His throne of authority to make room for a creature, a shining creature, the most brilliant product of the creative hand, but a creature nevertheless. It is, in effect, an attempt to unseat the Almighty and to usurp His throne and powers.

Here is the progression—beauty, pride, *"I will."*

It did not work. It never has worked, and it never will work.

The reply to the "I will *ascend*" is "Thou shalt be *brought down* to hell to the sides of the pit." Another eternal principle of divine healing! He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. The creature grasps at equality with God. The co-Creator who possessed that equality "took upon Him the form of a servant . . . humbled Himself . . . became obedient" (Phil. 2:7-8). "O the depth of riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Judgment swift and sure overtook the author of death, discord, and darkness, the originator of an alien

will. He was "cast as profane out of the mountain of God, destroyed from the midst of the stone of fire." With him were hurled into the heavenly spaces a myriad of angels "who kept not their first estate" and participated with him in the great conspiracy. The erstwhile cherub first experienced the essence of death—separation and banishment from the presence and fellowship of the living God.

Many have wondered why Jehovah God permitted the anointed cherub, who now became Satan, the adversary, to remain at large. "Why," the question is asked, "were not he and his minions immediately incarcerated in the bottomless pit, or the lake of fire, so that all the trouble that he has caused might have been avoided?" We do not presume to be able to explain every action of an omniscient God. We are well aware that there are many mysteries of the divine nature and of the divine working that we shall be unable to explain as long as we are tabernacled in this mortal flesh and possess these finite minds. The Apostle Paul, however, gives us a little light on this question in the passage reading, "Nay, but, O man, who art thou that repliest against God? . . . What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" (Rom. 9:20, 22-24). He permits the "vessels of wrath" to exist for a while that the riches of His glory may be increased and enhanced toward those who are the "vessels of mercy." It is inherent in the divine deal-

ings that He never exercises compulsion upon the wills of His creatures during any period of testing. He permits untrammeled free-agency. We may even go farther and say that He demands that there shall be a definite exercise of this will, with which He has endowed all God-conscious creatures, in choosing whether they will serve Him or His adversary. Jehovah God desires the voluntary love and obedience of His creatures, from which He gets His glory. Enforced obedience could bring no satisfaction to His heart. Did He admit no opportunity for disobedience, the result would be enforced submission since no avenue of escape was provided; had there been no tree of knowledge of good and evil, nothing forbidden, nothing prohibited, there would have been no exit from the circle of the divine will. He provided a test of obedience in the tree and one to exploit it in the person of the author of the alien will. The tree was planted and the tempter temporarily endured in order that the riches of His grace and glory might be showered upon the "vessels of mercy" who would "will to do His will."

It is basic in this divine philosophy that the adversary and all his hosts will one day be destroyed. Of this purpose Satan himself and all his cohorts are well aware. Furthermore, they know by Whose hand their destruction will be compassed. Note in this connection the frantic shriek of the demons possessing the men of Gadara when the Christ of God appeared in their presence, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time" (Matt. 8:29). This is a most significant utterance. The demons knew that this was the very Person who would destroy them, yet they were aware that the time

predetermined for this general punishment was not at His first advent.

Before leaving this subject, we cannot forbear to call the reader's attention to another most significant Scripture—Luke 10:17-18: "And the seventy returned again with joy, saying, Lord, even the devils [demons] are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven." Christ is here plainly drawing a connection between the perpetual power He Himself and His name exerts over Satan and his demons and the fact of His presence there in the glory when the light-bearer was hurled forth. If we may reverently paraphrase His whole thought, it would run like this: "Is there anything strange in the fact that demons are subject to you in My name? Was I not present when the Lord of all the demons fell from heaven, and was I not with the Father and Holy Spirit, responsible for it?"

Having been hurled from the Garden of God, Satan became the prince of the power of the air. He and his hosts took up their abode in the atmosphere surrounding this earth of ours. We incline very strongly to the idea that though the fullness of his wisdom was in no sense diminished, he and his minions were disembodied and completely deprived of any perfection of beauty. We believe this disembodied state to be a source of acute pain and anguish and a cause of unquenchable fury against God. They passionately yearn for a body that they may indwell. We recall in connection with those demons dwelling in the men of Gadara and referred to previously that when they knew that Christ would exorcise them they "Besought Him saying, If thou cast us out, suffer us to go away into

the herd of swine." If they cannot stay in the men, then by all means they would prefer a swine's body to the state of being unclothed. Even though the Creator permitted this, the reprieve was short-lived, for when the swine were drowned they were disembodied. How they did and do hate to be exorcised! Their malevolent hatred before being driven out by the name and power of Christ is usually shown by a final attack on the body of their victim, which leaves him or her in a state of complete physical collapse. We have seen this very same thing in heathen lands where demons are cast out. It tallies exactly with what is recorded in the Gospels.

May we state here that we do not believe it possible for a true believer in Christ, in whom dwells the Holy Spirit, to be actually possessed of a demon. He may be harrassed in body and mind, grievously attacked and seriously influenced by demoniacal power, yet not indwelt.

Nothing can be gained by underestimating the wisdom and strength of our opponent. Satan is the one being in all the universe who does not object to being underestimated. Contempt toward him simply facilitates his business of leading his victims captive at his will. We do not believe that this brilliant and subtle adversary is omnipotent, omnipresent, or omniscient, but we believe his power to be far greater and more extensive than is generally realized and that many things that we have been in the habit of looking upon as fortuitous are really of his making. In fact the more we study into spiritual verities the more we realize that nothing is accidental or fortuitous. Satan

is not *himself* everywhere, but his demons, over whom he exerts absolute power, *are* everywhere in this world, which gives him access to all human beings. His knowledge, though vastly greater than that of any living person, still does not approach to omniscience. Omnipotence, omnipresence, and omniscience are exclusively the attributes of Deity. Our knowledge of the powers of our adversary should drive us to dependence upon Him Who is far greater and to keep us alert and vigilant. We are sure of defeat in ourselves and sure of victory as long as we trust Him Who alone won and will win the victory over Satan. "For He Who is with us is greater than he who is against us," is the assurance to which the believer may safely cling.

Satan's dominating passion since being ejected from the glory is to thwart God in the attainment of His divine purposes in His creatures. This is possible owing to the essential nature of God's dealings with His creatures, as we have set forth, viz., that aside from surrounding them with the sweet influences of His love and a gentle drawing by His Spirit, He exercises upon them no powers of coercion at all. The father of lies, the one who was a murderer from the beginning of his course of rebellion, may enter the lists and draw away their allegiance if he is able.

In the heavenlies surrounding our earth Satan desired a place of dominion and power. God, of course, who deposed him from his high position in heaven, though allowing his continued existence for a season, would assign to him no seat of government. He must have a kingdom, a workshop, a place to set up an order

of government where he could carry out the dual purpose of defeating God's will and obtaining worship of himself and gratification of his own pride and vanity.

We shall trace these developments in subsequent studies.

III

THE ADAMIC ORDER

GENESIS is a book of beginnings. It is chiefly concerned with the history of things since the appearance of the order of being known as *man.* It is widely agreed among Bible students that only the first verse refers to the original beginnings of universal creation and that the waste and emptiness were an aftermath, a catastrophe that Jehovah God brought on His primeval creation. It is thought that Jer. 4:23-26 refers to the visitation of his judgment when it is recorded that those things "were broken down at the presence of the Lord and by His fierce anger." The Divine anger inevitably flames forth in the presence of sin, so it is safe to conclude that this judgment was directed on account of some manifestation of sin and that the dethroned cherub had something to do with it.

We are not inclined to enter the realm of speculation and have no desire to "be wise above that which is written." Suffice it to say that the internal textual evidence from the original Scriptures and the external evidence in the crust of the earth are sufficient to provide almost undeniable proof that this earth of ours existed for an unmeasured period previous to the Adamic era, a period which terminated in darkness and waste. These matters have been ably and extensively dealt with by numerous writers.

The first chapter of Genesis deals largely with the

rehabilitation, or restoration of an order previously existent. In chapter two, verse two, we read, "And on the seventh day God ended His work which He had *made;* and He rested on the seventh day from all His work which He had *made.*" The use of the word "made" indicates that materials were already present, but the phrase which appears in the next verse, "which God *created* and *made*" seems to indicate that creation of some things new also took place in those six days. The word "create" recurs only at Gen. 1:21 in connection with the bringing into being of the animal and human creation. God restored what could be restored, and created anew (if they had ever existed before) what could not have possibly survived a period of waste and darkness. In this cosmogony we find roughly four classes of products of the divine hand: the inanimate, or inorganic; the vegetable; the animal; and the human. The vegetable creation contains life (but unconscious life), in a body. The animal contains *conscious* life and thus a soul in its body, . . . man, who in addition to self-conscious life in his soul possesses God-consciousness as the function of his spirit.

There would seem to have been a special counsel of the triune God looking to the creation of a personality with a nature distinctive from previous creations. "And God said, Let us make man in our image, after our likeness and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

This is one of the most significant verses in all Scripture. Here is the first indication of the Trinity, in the use of the plural form in the "Let us" etc. The

three persons of the Godhead are absolutely united in every purpose, though they maintain varying relationships and adopt different functions with respect to these purposes. We may postulate three great epochs of divine dealing with this cosmos: Creation, Redemption, Judgment-Rule. In each of these great works the Father is the projector, the Son the performer, and the Spirit the preserver. Otherwise stated, the Father is the architect-designer, the Son the builder, the Spirit the administrator.

In Heb. 1:2, speaking of the first great event, we read, "By whom [the Son] also He [the Father] made the *worlds*." In John 1:3 and Col. 1:16, where the eternal Logos is clearly represented to be the Creator, the Greek preposition used indicates that it was not entirely of His own initiative but that He was the agent of Another. Likewise, the "upholding" of the creation was by the "word of His power" to Another, the Spirit, Who also brooded over the original chaos (Heb. 1:3; Gen. 1:2).

In the matter of redemption these same corresponding functions of the Three Persons are much more clearly defined. In many Scriptures it is seen that the Father sent the Son, Who became incarnate in the body that was prepared for Him (John 1:14, Heb. 10:5) to destroy the adversary through death (Heb. 2:14), and then in turn, when the work of the Son was complete, He sent the Comforter (John 14:16, 16:7) to preserve and administer the values of that work. Of judgment we are told that the Father actively judges no man but hath committed all judgment unto the Son, and the Apostle Paul declared on Mars Hill, "He [the Father] hath appointed a day in the which He will

judge the world in righteousness by that man Whom He hath ordained." The Father will judge the world only through the agency of the Son. That the Spirit will be the executor of this judgment that the Father designed and the Son performed is the logical conclusion from the fact that when the Son was Himself the bearer of judgment it was through the Holy Spirit that He was offered up (Heb. 9:14).

Returning to Gen. 1:26, we find that the Deity counsels within itself to create a man after *its* own image—Tripartite. As the Deity itself is Father, Son, and Holy Spirit, so will this fairest of creatures have a triple nature—spirit, soul, and body. It was the purpose of the Godhead that these three parts of the human nature, though differing from one another in function even as the persons of the Godhead, should express the tranquil unity that is *its own elemental character*. This highly refined oneness could only be communicated from the Superior to the inferior trinity through a channel of inflow, which was provided in the spirit of man (I Cor. 2:10-12). The divine objective in the created trinity of unity, beauty, and glory could only be achieved in-so-far as the lesser merged itself in complete yielding to the Greater. The glory which the Deity desires to transmit to the creature (Isa. 43:7, John 17:22a) could only be inwrought and reflected by the Energizer of the Holy Trinity in the spirit of man. This primary relationship in unity and glory between creature and Creator is echoed in the oneness of husband and wife (Matt. 19:5) and in the organic mutuality of all the redeemed (John 17:11, 21-22). Plainly then, in assigning to Adam and his helpmeet this dominion over every part of the earthly

creation as the federal head, it was the plan of God that the unity of the Divine purpose in the glory and preeminence of the Son should find a counterpart in every gradation of the cosmic order.

"And God *blessed* them." Indeed, what could be more blessed or felicitous than that state of affairs, when these first parents ruled as God's regent king and queen by a spiritual government of uncompelled and voluntary submission to the sovereignty of the higher Power? They held it in trust from the King of kings. Trust invariably involves responsibility, and their responsibility was to maintain without alteration the constitution of government, which was one of obedience and faith. This obedience was in no sense onerous. In fact there was only one way that it could be departed from—a deliberate and open-eyed act of defiance.

As long as that spiritual order was maintained there was complete joy, beauty, and unity between the Creator and His creation in all its parts. None of the ills which presently beset us on all sides were present—extremes of temperature producing discomfort and sickness, troublesome and harassing insects, violent and carnivorous animals. No selfishness or rapacity, disorder or lawlessness, invaded the sweet tranquility of that domain into which the Creator God frequently came to hold communion and converse with His image-creatures. "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat." Conscious life was sustained by unconscious life. The wolf and the lamb, the leopard and the kid, the calf and the lion, the cow and the bear, dwelt in love and amity in that pristine condition of our earth,

even as they will when the last Adam restores that unity and order "in the dispensation of the fulness of times." Where life, which in its essence is communion and fellowship with Him Who is its source, is universally present, decay and death are unknown. These two principles are utterly at variance with one another and cannot permanently inhabit the same domain.

It is obviously the divine purpose that the king and queen, Adam and Eve, that shining couple fresh from the Creative hand, should not only be the heads of all parts of the cosmic order but should also produce a posterity of God-conscious ones who could share their intimate fellowship with the Holy One. The command was to "Be fruitful and multiply." We read in Gen. 2:7 that when the Lord God formed man of the dust of the ground He breathed into his nostrils the breath of life, and he became a living soul. The interesting thing is that instead of the mere singular of his own *life* being breathed into him, he represented corporately the lives of all those who should proceed from him.

We see then the great responsibility resting upon Adam. He was not merely the head of the lower cosmic order but he was also the head of a posterity of creatures like himself, who in filling the earth and subduing it were to carry on the same sort of spiritual dominion vested in him.

Any action on his part must affect not only the creation that was placed under him, but also the countless lives which he yet contained within himself. The warning and prohibition against the eating of the tree of the knowledge of good and evil was only enunciated once, as far as the record goes. There was, however,

no lack of clarity in its statement, and it was clearly understood by both Adam and Eve.

Oh, that the beauty of this condition of things might have been maintained! that death and all its concomitant evils might never have entered, is the thought that comes to our hearts! Our first parents were said to have been "naked" and yet not ashamed. It is eminently significant that the word used in Gen. 2:25 for "naked" is different from the one used in 3:10 after the fall. The first simply means unclothed, and the second has the force of "disrobed." In the first case they were unclothed as far as having any covering for their physical bodies was concerned, but they were then clad in the garments of righteousness and light; in the second instance they were disrobed of their attire of holiness and knew that they had not wherewith to stand in the presence of God. The words of Thomas Binney come to our mind:

Oh, how shall I whose native sphere is dark,
Whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam!

It was into that state of glory and felicity that obtained under the original Adamic order of spiritual government that the adversary intruded himself.

IV

THE GREAT BETRAYAL

Genesis 3

We consider the third chapter of Genesis to be the most epochal chapter in the whole of Scripture. There is no one chapter which contains within itself the norm of so many great spiritual principles. Here the enemy, who occupies such an important part in the great spiritual warfare in which we are engaged, makes his first appearance *in the Adamic order.* (We have seen him before, of course, in the heavenly Eden and after his ejection therefrom.) We find here set forth his method of approach and the quality of his appeal. There is the story of the fall and its immediate consequences. There is the divine *seeking* of God's erring children. There is the curse, the inevitable corollary of sin, and the declaration of an age-long warfare between the seeds, involving the suffering of Him Who would be the special seed. There is Adam's faith in the promise of the seed, and as a result the standing he received from the blood-bought garments of God's own preparing. Pending the completion of the work of redemption, the stricken yet hopeful couple were driven from their Eden paradise, cut off from the tree of life because they were taber-

nacled in bodies of death, and for the same reason segregated from physical fellowship with the Creator. The Creator Himself, still the Sovereign of all, retired to His heavenly abode, in recognition of the fact that the cosmos created by Himself and the deed of trust delivered to His children, had been handed over to His enemy, now the legal ruler.

Such then is the comprehensive nature of the chapter we are now to consider. Failure to understand what is set forth in this passage or to accept it as exact and ultimate truth will result in complete blindness concerning the divine plans and purposes and will lead to endless confusion in all philosophical thinking concerning matters temporal and eternal.

"Now the dragon was more subtle than any beast of the field which the Lord God made." Let us note that in his original form the serpent was the dragon. He only became the serpent as a result of the curse, and it is in that form that we now know him. No one can be found who ever saw a dragon, nor is there any record of anyone who ever saw a dragon. Yet the dragon is frequently referred to in Scripture and is a familiar symbol in the mythologies of other ancient peoples. May we say at this point that whereas we recognize ancient myths to be replete with fantastic absurdities and to be totally unreliable, yet are we convinced of the fact that in all there can be found sprinklings of truth. John tells us in Revelation 20:2 that just before the earthly millennial reign of Christ he saw an angel come down from heaven with the key of the bottomless pit and a great chain in his hand, "And he laid hold on the dragon, that old serpent, *which is the devil and satan.*" Satan thus be-

comes clearly associated in Scripture with that sinister creature known as the dragon, in which he incarnated himself to engage in conversation with the woman, our first mother. The identification that John gives should be sufficient not only for Scripture but for every appearance of the dragon in earthly lore and symbolism.

We have inquired from scholars of ancient Chinese literature whether there is any record of anyone who ever saw a dragon or any explanation of the origin of this symbol, and we have never received any satisfaction. Certainly in the land of China he covers the earth. There is hardly a place of interest but that it is somehow connected with the dragon. In Peking there is the nine-dragon wall, the seven-dragon shrine. Everywhere one goes there are dragons galore. The throne of the old emperors is the dragon throne, and emblazoned upon the flag of the Manchurian Ching dynasty was the dragon. One can hardly buy an Oriental work of art that does not contain this emblem somewhere.

It was in the guise of the dragon that Satan wrested the dominion of this world from God's representatives. The sign of the dragon is of course the sign of Satan's overlordship of this world. As a consequence of this conviction, many of God's people in China have conceived a great loathing for the symbol and have felt impelled to remove every vestige of it from their homes and household articles, even though it has demanded the destruction of things otherwise beautiful. When the real meaning of the dragon is brought to the native Christians, their accumulation of associations and the background of heathenism reminds them that the dragon is always connected with something that is evil. One of China's finest, most prominent and devout Christian

ladies told me that after hearing me speak of the origin of the dragon she went home and removed a great set of egg-shell china from her china-cupboard (beautiful and expensive as it was), and had her servant throw the whole down the side of the mountain and smash it into pieces, because every piece had a dragon on it! "It is true, what you said," she went on; "why should we who own the lordship of Christ keep among our possessions anything that testifies to the overlordship of this world by Satan?"

We have frequently noticed how the sign of the dragon is associated with idolatrous worship. Particularly do we find him in company with the Buddha. In the Empress Dowager's pavilion inside the forbidden city of Peking one sees two great character scrolls, one with the "long" (the dragon) and the other the "fu" (Buddha). We are reminded of the statement of the Apostle Paul that they who do sacrifice to idols do sacrifice to demons. We believe that to be an immutable principle. There is only one way to approach unto God, and that is through the cross and the blood. We believe every other form of worship, from the incantations of heathen dervishes to the hollow and bloodless humanism of Modernist churches, to be idolatrous, and consequently devil-worship.

The first way in which the subtlety of the Satan-incarnate dragon was manifest was in the fact that he addressed his remarks to the woman. The woman was created subordinate to the man in the matter of authority. She was brought to him by God as a help-meet (Gen. 2:18), and not as a master. It was not intended by God then, and it is not intended by God now, that woman should take the lead or be a spokes-

man in governmental affairs. For a woman to assume administrative authority in the home, the church, or the state is a reversal of the divine order and an infraction of divine principle. The increasing intrusion of women into positions of governmental authority in this latter end of the age has only tended to deepen the chaos of a chaotic world.

Satan attacked the divinely ordered government in its weakest link. He did not say anything to the man but addressed the woman.

How important it is for us to know and understand the method of approach of the enemy! We are constantly surprised that in this great spiritual warfare in which we are engaged there is so little attention paid to the strategy of warfare adopted by our enemy. It is not enough to know his origin, his power, or even his purpose to use us to thwart and discredit God. It is necessary to have a clear grasp of his method of procedure. In this connection as in many others we find that the children of this world are wiser in their generation than the children of light. Reconnaissance parties to determine the location, strength, and as far as possible the tactics of the enemy, are indispensable in successful military campaigns. The measure of success of all war maneuvers is the measure of efficiency of the spying and secret service systems. In the field of competitive sport the experienced football coach builds his offensive and defensive against a certain opponent from the information he has obtained of the strength and weakness of the opponent from an efficient corps of scouts. How much more then should we, as good soldiers of Jesus Christ, be aware of the methods of that most clever of all opponents who would compass

our downfall and dishonor the Captain of our salvation!

We shall find on careful study that though the outward terminology and verbiage that he employs may vary from time to time, the underlying principles of his approach are the same from generation to generation. If these basic principles are mastered by the power of the Holy Spirit we shall be able to detect his hand in many things where otherwise it might be unobserved.

He opened his conversation with the woman, "Yea, hath God said, ye shall not eat of every tree of the garden?" A question always implies doubt, and what Satan is most concerned to do is to bring us to doubt whether God has ever spoken. This is invariably his starting point, and if he can thrust his wedge in here, the rest of the process will be greatly facilitated! "Yea, hath God said?" Now we see who was the founder and the first charter member of the fraternal order that has had more members than any other—the Y.H.G.S. Club! Satan and all of his ilk are concerned to insinuate that God has *not* spoken nor ever revealed Himself or His will. His purpose is to impugn ultimate fundamental authority. He must get rid of the Word of God at all costs, because it is that Word that reads his title clear, that tells of his origin and fall. It is that Word that speaks of the eternal God and His love and compassion to all His creatures, and that speaks of the Incarnate Word, the Redeemer, and the Satan-bruiser. It is the Word of God through which we are born again, and that liveth and abideth forever, an incorruptible seed (I Pet. 1:23).

In every age of history there have been a multitude of those who, being of their father the devil, have

echoed his insinuation that God has not spoken and even that He does not live! Pharaoh shouts, "Who is the Lord that I should obey His voice? I know not the Lord, neither will I let Israel go!" Sennacherib vaunted himself before Hezekiah saying, "Let not thy God in Whom thou trustest *deceive* thee! Have the gods of the nations delivered them which my fathers destroyed?" "And who is that God that shall deliver you out of my hands?" hisses the king of Babylon to some splendid Hebrew youths, and "What is truth?" loftily inquires the Roman governor of Him Who was the truth.

This arrogant doubt toward the word and person of the Creator comes to a great crescendo in this latter age when iniquity comes to the full. Truly it is the day in which blasphemy is the name that is written over the leaders of every department of human activity. Satan-inspired college professors, authors, editors, and playwrights join in the chorus of scoffing at the idea that there is any ultimate inspiration or authority. And were it not tragic it would be droll that a world of self-conceited prattlers with breath in their nostrils consider themselves "modern" and "up-to-date" and "progressive" and "liberal"! They are just as "modern," we reply, as their spiritual progenitor who first wheezed, "Yea, hath God said?" back there in the Garden!

The first step, then, in the Satanic approach, is the insinuation that God has not spoken. If this idea can be established it removes all responsibility from the individual to heed any higher authority, and there is no accountability whatever. The certain and logical conclusion of this state of mind is that we are debtors

to the flesh, to live after the flesh, and should give vent to every urge of nature. Little wonder that when the foundations of the Word of God have been blasted away there grows on its ruins the cult of "Self-expression." Little wonder that the very same teachers, spawns of hell, who tell the youth that God has not spoken, urge them to go out and indulge themselves in any way they see fit. Denial of divine authority has as its logical conclusion the glorification of lust. The tempter grows bolder. First a *question* as to whether God has spoken, then a categorical denial—a direct contradiction of what the woman has clearly understood as being the divine prohibition, together with the warning in the event of disobedience.

"Ye shall *not* surely die," asserts the dragon. He is the author of death and the prince of death, and he desires to discount it altogether or to minimize its importance. A benign Creator warns that a certain course of procedure will result in death: a vicious creature denies it. Every child of Adam of the millions and millions who have lived in the world (except Enoch and Elijah, who were granted special reprieves by God Himself) have died to prove God true and Satan a liar, and yet the lie persists, and men love darkness rather than light. They choose a murderer and crucify the Prince of life.

First a question, then a contradiction, and lastly a false promise! Having allayed her fears by telling her that there can no punishment result from a disobedience of God, the tempter moves one step farther and assaults the character of God and undertakes to establish an evil motive for what the woman still feels He has said. "For God doth know that in the day

ye eat thereof, then your eyes shall be opened and ye shall be as *God* [why the translators rendered the great *Elohim* by the little generic plural 'gods' remains a mystery], knowing good and evil."

"So that is the reason," thought Eve, "that He told us not to eat of it. He has confined our little authority to this earth, when our lofty talents should qualify us to share the government of the universe with *Elohim.* Probably the dragon is right!" The erstwhile anointed cherub is up to his old tricks. He had managed to convince a myriad of angels that he and they should be "like the Most High." The lie had rebounded against him with devastating results, but it still remained good bait, and remains so till this day. The evolutionists still spin that gossamer web (at the dragon's behest) to ensnare a vain and gullible humanity.

We have previously pointed out that the Spirit of God speaks to man through the spirit of man, that part of his nature which is God-conscious and through which he has fellowship with his Creator. Through the spirit of man the Spirit of God communicates the will of God.

Satan, on the other hand, works through external stimulations of the body and soul of man. It is within the general function of the soul that there is the will, the motions, the intellectual processes, the instincts. There are legitimate stimuli of all these through the spirit of man and by the Spirit of God. But the spirit of error also has access to these and can easily counterfeit true spiritual reactions with psychological reflexes entirely spurious. The Spirit-taught believer should have little difficulty in distinguishing between the true and the false. The test is in I John 4:2-3. Evil spirits always center the attention of the individual upon him-

self and produce an exuberance that begins and ends with the emotional experience itself. Herein lies the great danger of the "experience" cults that spring up like mushrooms to counterfeit true godly sorrow for sin and a passionate love for the Savior from sin. All true spiritual experience is Christ-centered and produces a great hunger for the Word of God, which speaks of Him. Satan appeals to the will through the medium of sense, stimulating to thoughts and desires that are on a mundane or horizontal plane, and luring the mind away from its proper subordination to that which is in the spiritual or vertical plane. This is exactly what occurred in Gen. 3:6, which records the greatest tragedy of the ages.

Having completed his approach, the woman was ready to turn her attention to a direct appeal from the object itself.

"And when the woman saw that the tree was *good for food,* and that it was *pleasant to the eyes,* and to be *desired to make one wise.*" This appeal to the will made its entrance through the sense of sight. Before there can be an act of disobedience there must be a *will* to disobey. Here Satan introduced an entirely new basis of action, a new constitution of government. The spiritual constitution under which they had been previously carrying on was one of obedience. There had been no thought of any course of action not in complete submission to the will of the loving Sovereign and to His glory. Now appeared an urge to do something based upon an entirely new set of considerations. It would gratify a physical appetite, it looked good, and it would enhance earthly wisdom and prestige! Not one of the three is a spiritual consideration. All three

are carnal. The issue was placed before the queen and king to alter the form of government.

Shall we set aside the spiritual order of obedience established by God and set up a carnal order independent and irrespective of the will of God and suggested by Satan? Alas and alack, they decided this momentous question in the affirmative! By taking and eating of the forbidden tree they not only committed an act of defiance and disobedience against the Creator-Father but inaugurated a totally new form of government, a government of the alien will authored by Satan and predicated upon the lust of the flesh and the lust of the eyes and pride of life. By accepting *his* word and *his* system in preference to God's Word and God's order, they handed over the deed of trust to Satan and enthroned him as the legal ruler. They transferred their allegiance from the Father of lights to the father of lies.

The words of the Apostle John as set forth in the second chapter of his First Epistle, verses fifteen to seventeen, are most significant in this connection. He admonished, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." A love for this world-system and a love for that which pertains to the Father are incompatible and impossible. They are mutually exclusive one of the other. He went on, "For *all* that is in the world [or characterizes this world-system], the lust of the flesh, and the lust of the eyes, and the pride of life [good for food, pleasant to the eyes, to be desired to make one wise] is *not* of the Father, but is of the world."

We are perfectly sure that when the Apostle here

spoke of "the world," he was not referring to the inanimate creation or the materials from which the world is made, but rather to the system of government, the present cosmic order. A house of ill-fame or a gambling den may be constructed of the finest materials and be of the best workmanship and externally beautiful. It is the people who have charge of these buildings and the evil purposes to which they are subverted that lends to them a bad flavor.

God says that *all* that is of this world-system, founded upon the lust of the flesh, the lust of the eyes, and the pride of life, is unrelated to the Father. Not just "part," please note, but *all.* This all slays the humanistic worldling. He cannot endure it. He is willing to admit that there may be a few things wrong with the world that need to be righted and that human nature "makes mistakes" but this sweeping indictment that God brings against the whole world-system and the utter spiritual deadness of mankind and the hopeless moral bankruptcy of all nature, he will not accept. We know no better touchstone by which to determine whether one possesses the carnal or spiritual mind. Failure to accept or to understand the basic fact that *all* that is of the world-system is exclusive of God is the explanation of the futility and confusion of human philosophies.

The Apostle John further assures us that "the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." The world-system is here contrasted with the performer of the will of God. The conformer to this world-system is yet a transient, because the whole order of which he is a part will be done away, even though he now finds

himself in a great majority. The transformed man, renewed in his mind by the Holy Spirit, doing the will of God in a hostile environment, belongs to a system of things that will endure. He is running a little branch office of heaven, pending the time when God's "will [shall] be done on earth as it is in heaven."

In the light of the Scripture, then, it is hardly open to debate that this cosmos of ours passed into the hands of Satan in the Garden of Eden, to have and to hold as his legal property. Christ Himself three times referred to Satan as the "Prince of this world." In Luke 4:5-6 we read, "And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give thee, and the glory of them [the nations]: for that is delivered unto me; and to whomsoever *I will,* I give it." The creature vaunts himself in the presence of the Creator! Terrible braggadocio it was, but unfortunately true.

"For that [the whole earth and the glory of its kingdoms] has been delivered unto me!" Who delivered it all unto him? Why, the original king and queen whom God put in charge, of course!

Does Christ deny his claim of ownership? He most certainly would have done so if the claim had been false. The father of lies, like all clever liars, knows when to tell the truth; and when he is in the presence of Him Who is the truth a lie would not serve. No, Christ did not deny his claim, but in effect admitted it. What He did most emphatically reject were his terms of redemption.

There is more in Satan's proposition than appears on the surface. To the first Adam God delivered this

cosmos to rule—no more. So when Adam gave his allegiance to the dragon and accepted his constitution and his proposition, he and all that pertained to him became servants to Satan. The Apostle Paul enunciated this principle in Rom. 6:16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Under the feet of the Son, the last Adam, God the Father had put all things (Ps. 8:6). The rest of the universe was all subject to Him. So for Him to have performed an act of worship toward the devil would have been for Him to surrender to Satan the lordship of the whole of the universe. In effect, the subtle one offered to trade Him this cosmos for the whole of the universe! We praise God for the answer, "Get thee behind me, Satan!"

Christ was a "Son over His own house" (Heb. 3:6) and was faithful to the last. He came to redeem a world lying in death, by His own death, and by that means to destroy him that had the power of death (Heb. 2:14). One day by God's grace we shall join in the heavenly oratorio and sing, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever . . . We give thanks, O Lord God Almighty . . . because Thou hast taken to Thee Thy great power, and hast reigned!" (Rev. 11:15, 17).

V

THE AFTERMATH — THE RESULTS OF SIN

GENESIS 3:7-24

WE have indicated in previous studies that the Adversary, the Father of lies, rarely tells a *whole* lie. An unmixed falsehood inclines to be clumsy and self-evident. He has usually found it necessary to create a judicious admixture of truth and error, the preponderance of the one or the other to be determined by the vigor of mentality and quality of discernment of his would-be victims. In the flabby, superficial, gullible age in which we live he is able to feed humanity on lies that are almost "straight" and that contain at best only a trace of truth.

It was not ever thus. To our first parents it was almost half and half: "Your eyes shall be opened, and *ye shall be as God*, knowing good and evil." Only the middle clause was a complete falsehood. The statement that their eyes would be opened and that they would be able to distinguish between good and evil proved largely true. Previously they had not known or experienced evil, so immediately they entered that experience, conscience began to operate and to distinguish between the one and the other. Their eyes were not opened to behold with the infinite vision of Deity as they had hoped, but we are told that "the eyes of them

both were opened, and they knew that they were *naked!*" Sad, disillusioning, dismaying observation! Yet salutary, withal. The conviction of nakedness must precede the application of the remedy.

Most of the posterity of these first parents have awakened at some period of their earthly sojourn to the same jolting realization of their own spiritual nakedness. With some the vision is transient and quickly mollified by the soothing opiates of the adversary conveyed through the senses to the body and soul. With others the conviction is haunting and persistent and not easily disposed of. We are persuaded that there is a class, saturated in sin and calloused to righteousness, whose deathly slumber is never interrupted by any disturbing consciousness of spiritual nakedness.

To our first parents, as to many of their descendants, the realization was poignant and terrifying, and they felt that they must do something about it. Someone has said that "Human nature is incurably religious." This we believe to be eminently true. The gnawing consciousness of spiritual nakedness and its disastrous results if unremedied, gendered by the Spirit of God in the latent spirit of man, goads him into some course of action which he believes will clothe his nakedness and avert the penalty which he feels to be impending.

"And they sewed fig leaves together and *made themselves aprons.*" Such is human religiousness. It runs the gamut from the writhing contortions of heathen devil-dancers, the weird dronings of the devotees of a thousand and one idolatrous systems, the asceticism and self-afflictions of innumerable worshipers of pagan deities, to the more "enlightened" humanitarianism of

self-glorifying plutocrats, who adorn the pews of great temples of man-worship and "churchianity," where the Son of God is trodden under foot and the blood of the Covenant esteemed as an ordinary thing. The whole is a fabric of man-made garments of fig-leaves of one vintage or another. All of this religiousness, whether of the frantic or more sedate variety, is utterly futile and even abominable to Him Who has graciously provided a garment for all who will receive it.

It is our observation that the busier they are sewing their own fig-leaf aprons the less inclined men and women are to stop and put on God's ready-to-wear toga. The more feverishly occupied with their religiousness and the more passionately absorbed in social service and human betterment the more offensive does the cross become to them because it frowns condemnation upon all such pettiness as being not only useless but impudent.

Religion? It used to be a good word connoting the relationship between man and his Creator, but now it has been perverted by Modernist counterfeiters and false prophets to become "the hold of every foul spirit, and a cage of every unclean and hateful bird" and has become distasteful to those who are devoted to the person of the one Mediator between God and man, the Man Christ Jesus.

Before leaving this subject we are constrained to call attention to the fact that man's little expedients are not only futile to meet his spiritual needs but fail even for practical purposes of temporal welfare. Can anyone imagine more inadequate apparel for either extreme of temperature than a suit of fig-leaves? It would not properly hide nakedness nor would it produce warmth in cold weather. In warm weather the

leaves would dry and break off. It has ever been true that man's efforts to maintain himself physically, apart from God and His wisdom, in the long run prove abortive, and his wisdom is demonstrated to be foolishness.

The abiding mercy of the Creator is apparent in the eighth verse as He comes in the cool of the evening to seek his erring children. Herein lies the essential difference in our divine revelation as compared with the empty vaporings of the ethnic religions. It is necessary for God to seek man, because man cannot possibly find God after he has once lost Him. "Canst thou by searching find out God?" (Job 1:7) is a question that can only be answered in the negative. It is an utter impossibility for man "haply [to] feel after Him and find Him" (Acts 17:27), unless God graciously slips His hand into the groping hand and leads the seeker home. In the laws of mathematical permutations and combinations there are not enough chances to admit of one possibility of the erring human stumbling unconducted into God's only way of justification.

The former regent king and queen, now the vassals of the dragon, becoming aware of the approach of the Holy One with Whom they had previously held happy communion, and realizing the inadequacy of their self-made garments to protect their spiritual nakedness from the searching glance of Omniscience, betake themselves hastily and tremblingly to the additional cover of the trees.

How strangely different everything has become! The only difference, however, lies not on the side of the Creator. He remains the same — majestic, merciful, holy. His mercy impels Him to seek His children. His holiness compels Him to pronounce the judgment

and curse which inevitably come as a result of sin. Happily for our first parents this was not the final assize. The final judgment upon man never comes until he has rejected the way of escape that God has provided.

The scene will one day be re-enacted on a vastly larger scale. Having come once to seek and to save that which was lost, to give His life a ransom for many, He will come in judgment on those who have insisted on clinging to their fig-leaf garments and have spurned the robe of His preparing. Then there will be a great and panic-stricken scurrying about and a seeking for cover in the dens and rocks of the mountains, and a desperate entreaty to the mountains and the rocks—"Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come!"

Ah, dear friends, far better that like Moses we hide ourselves in the cleft of the rock before a Holy God passes over. Only then can we be left unscathed. In this connection the words of the old hymn take on new meaning:

Rock of Ages, cleft for me,
Let me hide myself in THEE.

"And this rock was Christ," once smitten for us, and from which flows the life-giving stream of eternal life.

The question comes riding down the ages to every man, woman, and child that has ever lived, "Where art thou?" Our position before God is of paramount importance. The question, "Where art thou?" precedes the question, "What is it that thou hast done?" If the first question can be satisfactorily answered, the second will not be asked.

"If any man be in Christ [position], he is a new creature . . . God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor. 5:17-19). How blessed, how precious is this way of God's justification! How inexpressibly glad am I that I have received Him and that I am in Him, and that He will never ask me, "What is this that thou hast *done?*"

Our poor first parents were unjustified, cowering there in their fig-leaf clothes. When Adam comes before the presence of God, even though still clothed in his fig-leaves, he admits that he is naked! True, man's own religiousness is the exact equivalent of stark-nakedness in God's sight. He has chosen Satan as his lord and father, and so he does the works of his new father. The Lord Jesus Christ at a later date said to certain ones, "Ye are of your father the devil, and the lusts of your father ye will do . . . for he is a liar and the father of it."

God demands a direct answer to a question: "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" But he gets disingenuousness and deceit from both the man and the woman, and an attempt to shift the blame elsewhere, rather than an honest and straightforward admission of their own guilt. The first instinct of human pride is to absolve itself from guilt. Others may be wrong, but *never* self. It was said of a certain young lawyer who held conversation with the Son of God in His earthly walk that he was "willing to justify himself," and of Israel, that they were "ignorant of God's righteousness, and going about to establish their own righteousness."

It has ever been thus. God lets them say what they have to say, and then he cuts through the flimsy fabric of self-defense and passes sentence, the moral judgment upon the man, the woman, and the curse upon the earth. The inanimate creation invariably reflects the attitude of its governing power to the sovereign God. Paul tells us that "The creation was subject to VANITY, *not* willingly, but by reason of him who subjected it." The creation indeed had no choice in the matter but must share in the punishment of its former federal head and be subject to the evil power to which Adam had elected to deliver it.

It is to be noted that thorns and thistles were the symbols of earth's primal curse and that these very symbols were present and marred the head of the last Adam when He hung on the cross to bear the sins of believers and the curse of the cosmos. There He made reconciliation not only for all believers but for all things, animate and inanimate (Col. 1:20).

The law of recompense seems to operate somewhat between man and nature. By man's betrayal, nature falls under the curse, but the very symbols of the curse seem to requite man by making it difficult for him to wrest a living from the ground! We are happy for the assurance that when the last Adam returns to carry on in the kingdom that He has redeemed, the marks of the curse in nature will be removed, and "The creation also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" (Rom. 8:21).

The Lord God brought the curse on the dragon without ever allowing him to speak for himself. The shining

dragon became a writhing, legless serpent. Satan continues to present himself as the dragon to symbolize his government. God presents him as the serpent, the very incarnation of sin.

In the fifteenth verse comes the ray of light to the stricken pair, as God reveals that as the culmination of an age-long warfare between the seed of the serpent and the seed of the woman, the woman's special Seed should finally be victorious and deal the death-blow to the head of the serpent. We shall speak in detail in the next chapter of the deep significance of this important verse.

Adam's faith in the Redeemer who would proceed from the seed of the woman is found in the name that he gave his wife (verse 20). Previously to this time no procreative process had taken place. But God had said that it would be through the seed of the woman that ultimate victory over the serpent would be achieved, with the implication that the divine order would then be restored and his awful blunder retrieved. In the depths of his humiliation and sorrow, he staked his faith and pinned his hopes on the naked word of God, and turned to his wife, calling her "Eve"—"Mother," "Life-giver." At that moment Adam was saved—saved by faith in the Coming One, the same One who saves everyone that cometh to God by Him, the Lord Jesus Christ.

As a result of this act of faith, we read that Jehovah God gave to Adam and his wife coats of skins and clothed them. It is after we have trusted Him that the Holy Spirit gives us the garments of Christ's righteousness to wear. "Without shedding of blood is no remis-

sion of sins" is the unalterable principle of redemption. The life-blood of those animals must be shed in order that Jehovah God might provide Himself the wherewithal to clothe His children. Jehovah God Himself instituted the first priestly sacrifice to continue till His Son should be "set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past . . . that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25-26).

Such were the signs of eventual restoration, forgiveness, and felicity. But man was now tabernacled in a body of death, possessed of an evil nature. Pending the final redemption of the body, the defeat of the adversary, the reconstruction of all things, certain inexorable moral laws must operate. The temporary tenure of His enemy must be recognized by a legal God. The possessors of bodies of death must be banished from the presence of God and from any access to the tree of life.

The Apostle John tells us in the Revelation, "I John saw the holy city, new Jerusalem, *coming down* from God out of heaven" (Rev. 21:2). Later in the same chapter he tells us that "one of the seven angels . . . carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God" (vss. 9-11), and "In the midst of the street of it, and on either side of the river, was there the tree of life" (Rev. 22:2).

Here we see depicted a gloriously beautiful city with the tree of life in the midst and a crystal river flowing, and this city is represented as "coming down" from God out of heaven. Is it not reasonable to sup-

pose that after our first parents were driven out of the original earthly Eden, so similar in its description to the heavenly Jerusalem, the whole was made to *ascend* into heaven, even as the new Jerusalem will one day come down upon the renewed earth? Certainly such a glory spot as Eden is described to have been has no place in a sin-cursed, Satan-dominated world, nor is there any further record of such a place existing.

We look forward to the time when our beloved Christ is completely vindicated and when all things lost in the fall will be restored to the believer through Him. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

VI

THE WAR BETWEEN THE SEEDS

Genesis 3:15

We have previously given expression to the opinion that the third chapter of Genesis is the most important chapter in the whole of the Scriptures since it is the seed-plot of God's purposes in redemption and restoration. The most important verse in this remarkable chapter is the fifteenth. It is the key to all Biblical and church history. Failure to recognize the relationship of this verse to the events recorded in the Old and New Testaments will have the effect of shrouding the underlying causes in a haze of mystery.

It is perfectly possible for one to know in detail the happenings surrounding the various characters of the Old Testament and to grasp many valuable moral and spiritual truths connected with them and yet to miss the underlying philosophy upon which the whole rests.

The Old Testament stories may be likened to a handful of beads cut from precious stones, each scintillating with its own radiance as it is turned over to allow the rays of the sun to illuminate its sides and yet they must all be strung together to assume a corporately ornamental value. Gen. 3:15, then, is the thread on which the beads are strung: "And I will put enmity between thee and the woman, and between

thy seed and her seed; He shall bruise thy head and thou shalt bruise His heel."

Jehovah God here declared an age-long warfare between the "seed of the serpent" and the "seed of the woman." It is a matter of common knowledge that by the expression "Her seed," Jehovah God has reference to the Redeemer-Christ, who would suffer temporarily —wounded in the heel—in order to destroy permanently the serpent-Satan—wounded in the head. The individual warfare between Christ and Satan is indicated in the first phrase, "I will put enmity between thee and the woman," "the woman" from whose womb the special Seed would proceed. (It is significant that though elsewhere in Scripture it is common to find a descendant directly addressed through his ancestor, the male always being referred to as the progenitor, in this case the man is nowhere mentioned, compelling the conclusion that Jehovah here had specific reference to the virgin mother of Christ.)

The individual aspect of the warfare is included, then, in the first clause of the verse; the collective aspect in the second clause: "And between thy seed and her seed."

The first Adam had lost the image in which he was created. He had surrendered the dominion with which he had been endowed. He had sold himself and all the myriad lives that had been breathed into his nostrils and that would proceed from his loins into serfdom to the serpent. All of his natural seed automatically became the seed of the serpent.

A new dynasty was started when the Holy Ghost "came upon" and "overshadowed" the Virgin Mother. He, the incarnate Word, like the Written Word, was

produced not of corruptible seed but of incorruptible. A virgin with a sinful nature was sanctified to become the mother of the Son of God by the supernatural overshadowing of the Third Person of the Godhead. Otherwise fallible, sinful men were breathed upon by the same divine Person to produce the written Word that "liveth and abideth forever."

The woman Mary then, through her divine Son, became the mother of a spiritual seed. He had no natural seed but He had a spiritual seed produced by virtue of His death. Note what Isaiah says in his great Psalm of the sufferings of Messiah: "When thou shalt make His soul an offering for sin, *He shall see His seed,* He shall prolong His days, and the pleasure of the Lord shall prosper in His hand" (Isa. 53:10). As the blessed Christ hung on Calvary He envisioned all of His spiritual seed—all those in whom was wrought the divine nature by the look of faith toward the Uplifted One, whether of those before His incarnation, the forward-lookers, or those of the dispensation of the grace of God, who are both backward-lookers and forward-lookers—observing the Lord's death till He come. God in Christ is the author of life and light. Satan is the author of death and darkness, and conveys these elements through Adam to all of his seed.

Jehovah God, in Gen. 3:15, not only predicted the war between the seeds, the carriers of death on the one hand and the possessors of life on the other, but Himself declared it and ordained it. He not only enunciated the principle that these two elements are mutually exclusive of and hostile to one another, but established the antagonism. "I will *put* enmity"!! Not just "There will be enmity," etc.

While tacitly admitting that Satan now had legal control of the cosmos that God created because of the transfer of the deed of trust He had placed in the hands of His representative (Adam), Jehovah God's purpose that all things would be gathered together, one in Christ, though temporarily interrupted, would by no means be abandoned. He remained the Sovereign, though he recognized the right of private property of His adversary, pending the legal redemption of said property. His order of government (of obedience and life) had been overthrown for the time being, and the Satanic order of disobedience and death established, yet Jehovah-God was determined in the midst of this hostile environment to maintain His testimony. He was going to open branch offices of heaven in the midst of a Satan-dominated earth, whose policies and control would still be dictated from the home office in heaven. The possessors of His life, those who are His children and the citizens of His kingdom, aliens and pilgrims in a far-off land, are going to be granted extra-territorial rights. They are going to bear witness to the fact that the present ruler is a usurper, that his authority was filched out of the hands of the representatives of the Sovereign-Creator, that the whole of the present cosmic order is an abomination to that Sovereign-Creator and a perversion of His plans and purposes. He is therefore determined to redeem it with blood and to rule it with power. They will declare the final downfall of the usurper and the destruction of him and all who here and now fail to repudiate him as liege-lord and refuse the pardon and amnesty now freely granted to them by the Sovereign-Creator.

There is no indication that the people of God's

testimony will ever be anything more than a very small minority. It must be so in the very nature of the case. Aliens in any country never outnumber the citizens or natives of that country but are only a small percentage of the total number of inhabitants. The possessors of the divine life in the midst of the world of death have always been few in number. Sometimes the light of God's testimony has burned so low it has appeared that the enemy of souls has been on the point of extinguishing it completely, but ever and anon the Sovereign Jehovah has intervened to preserve it, adopting from time to time different methods of carrying it on.

The war between the seeds then, is occasioned by God's determination to maintain a witness to Himself in this world and Satan's equal determination to obliterate or neutralize it. The issue is joined by the people of the seeds, each side being aided by the unseen emissaries of the powers that control them, the angels of God aiding the seed of the woman and the evil spirits and demons aiding the seed of the serpent. The issue is finally *settled* not between the subordinates but between the principals as in the final sentence of our key text, "He shall bruise thy head, and thou shalt bruise his heel."

Satan, of course, hates with a perfect hatred any testimony concerning the cross and the blood. Also does he hate the teaching concerning the second coming of Christ in power to reign. The blood signifies the means and the coming the end of his doom. His wrath toward those who reiterate these teachings knows no bounds. Throughout the ages he has resorted to violent means to silence this testimony by compassing the death of the bearers. If circumstances were unfavorable to

kill the people of the testimony, then he set about vitiating their testimony by deceitful means, and involving them, at least in some measure, with his order of things so as to destroy the distinction between the two seeds.

Murder and mixture are the two methods employed by the serpent to remove or dilute the witness of the seed of Christ in the earth. The latter method has always proved far the most effective. Violence and murder against God's people have tended to stimulate rather than weaken God's testimony in the world. Tertullian, one of the church fathers, rightly declared that "The blood of the martyrs is the seed of the church," but for the possessors of the divine life to be lured into compromise or entangling alliances with the seed of the serpent, or for them to adopt, even in part, the thoughts, ambitions, practices, and pleasures of the children of disobedience, is to sap their own vitality and quench the power of the Holy Spirit in them and to grieve the Captain of their salvation. It must be ever borne in mind that God's purpose is to clarify and sharpen the line of demarcation between His people and the mass of those who belong to the present cosmic order, and Satan's purpose is to obscure or obliterate that line so that one will shade into the other. In his attacks through his puppets on the people of the testimony he uses allurements, chicanery, flattery, and deceit much more than bloody violence.

There is one other important principle that we must remember when we are considering the history of the preservation of the divine witness in this Satan-ridden world. The adversary was fully aware that God had prophesied that the coming One would defeat and de-

stroy him, and he also knew from what human line it was designed that He should come. His efforts throughout the ages were concentrated on the line of the special seed and his consuming desire was to cut that line, thinking thus to prevent the incarnation of the eternal Son.

With these dominant principles in mind we can examine the record of Old Testament history with more intelligence and discernment. The French people have a saying that if one wants to discover the cause lying back of any tangle in human affairs, "*Cherchez la femme*"—look for the woman! We say that if we want to understand the reasons underlying nearly every event in human history it is a good plan to "*Cherchez le diable*"—look for the devil!

The first skirmish in the war between the seeds is found only one generation from our first parents, in the persons of their two sons, Cain and Abel. Abel of the seed of Christ bore the testimony of the shed blood as the only ground for the remission of sins and thus offered unto God a more excellent sacrifice than Cain. Cain was religious enough but he was of the seed of the serpent and hated the testimony to the blood, so at the behest of his father, the devil, he arose and slew his brother. Victory appeared to rest with the seed of the serpent. A dual purpose seemed to have been served. God's testimony had been overthrown and the line from which the special seed would naturally come had been cut. The serpent, back in the shadows, was highly pleased. But we read later that God gave Eve another son whom she called Seth, "For God, said she, hath appointed me another seed instead of Abel whom Cain slew." And to Seth also there was born a

son; and he called his name Enos: then began men to call upon the name of the Lord." So God restored His testimony people and the highway of the special seed began, as, in spite of Satan's overlordship of the world, certain ones began to "call upon the name of the Lord."

From this line there came later, Enoch, who by virtue of his close walk with God in fellowship and obedience was rewarded by being translated that he should not see death, the bearer of the testimony to incorruptible life, rapture, resurrection, and this in the face of the increasing wickedness and multiplicity of the seed of the serpent. The clouds of an approaching divine judgment were already gathering on the horizon before the departure of the godly Enoch, who named his son Methuselah, meaning "after he is gone, it shall be sent." So throughout his phenomenally long life this man Methuselah by his very name carried a warning of a judgment to be visited by the Sovereign God on a wicked world. This warning of divine retribution was clarified and supplemented by Methuselah's grandson, Noah, born 369 years later.

Instructed of God to build an ark, Noah not only reiterated the fact that a deluge was in the offing but pointed to a way of escape to all who would repent and believe and enter in; yet none heeded.

The seed of the serpent by this time were so numerous and so wicked that God saw that "*every imagination* of the *thoughts* of their *heart* was *only evil continually!*" What a scathing, sweeping indictment! The thin line of God's testimony and the flicker of His light in Noah and his family, it seemed, would be overwhelmed and smothered by the sheer weight of numbers of the children of darkness and death.

In human law, the sovereign power, while recognizing the ownership of private property, reserves the right to make a forceful raid on any property where conditions are excessively bad and the public weal is being seriously interfered with.

So it was with the sovereign Creator of this earth. He made a raid upon this Satan-dominated earth and did a very thorough job of housecleaning. Dr. Howard Kellogg, of Los Angeles, in his book entitled *The Coming Kingdom and the Re-Canopied Earth* makes out a wonderful case, from both science and Scripture, for his hypothesis that this earth was once covered with a canopy or surrounded by rings (similar to those of the planet Saturn) which were successively precipitated upon the earth in a series of pre-historic judgments. He believes that God caused the last of these rings with the canopy of suspended waters (the waters that were above the firmament) to fall at the time of the flood, since which time the earth has been uncovered and the sun shines in a naked heaven increasing and accelerating fermentation and decay. This, he believes, accounts for the sudden drop in the span of years of human life from several centuries to the conventional "three score years and ten." We can heartily recommend this book as a valuable addition to the bibliography dealing with the substantiation of divine revelation in the fields of pure science. A much older book by Pember entitled *Earth's Earliest Ages* we believe to contain the most logical explanation extant of the mysterious passage—Gen. 6:4.

After the great purging of the earth that took place at the deluge, we find that the seed of the serpent cropped out again from the line of Noah, who had

become the head of a new dispensation. Cush, the son of Ham, seems to have been the first to introduce idolatrous worship. His son, Nimrod, was the first great conqueror, and he established his kingdom in the plains of Shinar, ancient Babylon, from which in turn came ancient Assyria. It was in the plains of Shinar that the erection of the tower of Babel was attempted. Ancient records indicate that the city and tower were to be the center of idolatrous worship as well as an intended refuge in the event of any future flood. God's promise to Noah in the sign of the rainbow, in which He promised that "the waters shall no more become a flood to destroy all flesh" was disbelieved and disregarded, and the serpent's lie again had full sway.

The instigators of this wickedness were probably Nimrod and his beautiful though unscrupulous wife, Semiramis. After the death of Nimrod, Semiramis gave birth to a son whom she declared to have been miraculously conceived and who, she said, was a reincarnation of her husband, Nimrod, and his name was Tammuz. Here began the cult of the mother and the child, which with some modifications may be traced through the "mysteries" of ancient Babylon, Egypt, Assyria, later Babylon, Greece, and Rome, and even in some measure in the Oriental idolatrous systems. So we see that millennia beforehand the serpent was preparing a counterfeit in all the heathen mysteries for the great fact of the incarnation and virgin birth of the eternal Son. It is a well-known fact among scholars that many of the idolatrous features of Roman Catholicism are simply revampings and adaptions of the Babylonian mys-

teries, For details concerning these matters, see the exhaustive treatise by Hislop, *The Two Babylons.*

Again the sovereign Creator intervened to thwart the blasphemous and rebellious purpose intended in the erection of the tower of Babel, when He brought the confusion of tongues. Among the nations thus scattered abroad and speaking various languages it became necessary for Him to select one nation as the depository of His earthly testimony and from which, according to the flesh, would come the special seed. "Now the Lord had said unto Abram, Get thee out of thy *country*, and from thy *kindred* and from *thy father's house*, unto a land that I will shew thee."

Here as always the divine purpose in the preservation of His testimony is withdrawal and separation, and the division cuts very close. It is not merely from his country, but from his kindred, and nearer still from his father's house, the members of his own immediate family. Said the Savior, "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household."

The seed of the serpent and the seed of the woman do not follow family lines but the warfare invades even the loving relations of those bound together by ties of the closest kinship and natural affection.

Abram was not only called out but unto. God not only calls His testimony *out* of relationship with the world but *unto* a place of specific relationship with Himself. Canaan is the earthly type of this heavenly

fellowship, and Egypt is invariably the type of the mass of the unregenerate world and the stronghold of the seed of the serpent. The Lord, then, has not only a *purpose* for His people but a *place of occupancy* in which this purpose may be accomplished.

Blessing always results when God's people are in the *place* of blessing, both for themselves and for others, but let them be lured by the attractions of Egypt or let them be hustled there by considerations of temporal expediency as in the case of Abram, and the blessing *to* and *through* is immediately suspended. "Unto thy seed will I give this land: and there builded he an altar unto the Lord . . . and he removed from thence unto a mountain on the east of Bethel . . . and there builded he an altar unto the Lord, and called upon the name of the Lord" (Gen. 12:7-8).

Such is Canaan fellowship and communion. But whether brought on by the serpent or by God Himself there came a time of physical testing in the shape of a famine, and the Father of the Faithful failed miserably by scuttling off to Egypt. How important for us to remember that God's Word is the ultimate guide of faith and practice and not the *actions* of the choicest of His saints! It is not an unknown experience to observe men in places of leadership, otherwise considered to be the fathers of the faithful, advocating a course of action that is plainly against the whole current of Scripture, wresting certain isolated portions to try and justify their actions which are in reality obviously dictated by reasons of personal convenience or economic expediency.

When Abram was brought into the environments of Egypt he proceeded to adopt some of the ways of

the seed of the serpent. He tried to beat the world at its own game of cleverness and duplicity, and as is so frequently the case, the very thing which he tried to avoid came to pass. His wife was taken into the palace of Pharaoh, and the very man whom God (in verse 3) designed to be a "blessing," became (in verse 17) a "plague." Instead of maintaining his own position of pilgrim separation from which he might condemn evil, he was himself called "on the carpet" by the king of Egypt and indicated for an immoral act. Let us pause at this point to call attention to an additional principle in connection with this relentless war between the seeds, that we who are graciously chosen of God and called unto His salvation and are the present people of His testimony may take heed to walk "godly, righteously, and soberly" lest we drift into disobedience and a lapse of faith.

It will be observed, if we take heed to it, that the failures of God's testimony people have had far-reaching and disastrous results. Lot and his family were among those originally called out of Ur with Abram. The same sort of thing that led Abram down into Egypt led Lot to pitch his tent toward Sodom, and then later to move into Sodom, bag and baggage. Placing himself and his children in that environment of unspeakable wickedness resulted in that awful piece of iniquity recorded in Gen. 19:33-38, which produced Moab and Ammon. In later history the people of Moab and Ammon were so bad that even if they desired to be proselytes to the congregation of Israel they were not permitted to enter in for ten generations (Deut. 23:3). The Moabites and Ammonites were among the very worst enemies of God's testimony people

and opposed them and harried them in every possible way. It will be remembered that Balak, the King of Moab, hired Balaam, the Midianitish seer who loved the wages of unrighteousness, to try to curse Israel. When he discovered that he could not do this he advocated that there should be mixed marriages between the women of Moab and the men of Israel, whereby the women should seduce the men of Israel to turn aside from the worship of Jehovah and engage in idolatry. This was the doctrine of Balaam so severely condemned by the risen Christ in His dictated epistle to the church in Pergamos (Rev. 2:14), and is just another phase of the serpent's attempt to mix God's people when he cannot destroy them.

Another illustration of the disastrous repercussions in later generations of any lapse in faith and obedience on the part of the called-out people, and probably the most outstanding, is found in the case of Abraham's great mistake in marrying Hagar, the Egyptian (Gen. 16:1-4). In the previous chapter Jehovah had given Abram the promise that his seed should be as the stars of the heaven and Abram had "believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). Now, at the urging of his wife, Sarai, he formed an alliance with an Egyptian woman, an act entirely unordained of God and in complete disregard of God's promise to give him seed through his own wife. He felt that he must assist God in the carrying out of His promises, and indeed must hurry Him along a little. Many of the spiritual seed of Abram have done likewise, also with unfortunate results. This is just another proof of the fact that there was only *One* who practiced full and complete obedience to God.

The fruit of this ill-conceived marriage was Ishmael, whose seed today remain as the greatest thorn in the side of God's testimony people, against the earthly seed of Abram as evidenced by the perpetual hatred between Jews and Arabs and against the spiritual seed of Abram by the adherents of the faith of Islam. It is the unanimous opinion of all Christian missionaries who have tried to preach Christ among the Mohammedan people that they are the most implacable foes of the saving faith that is in Christ of any of the followers of the ethnic religions. Converts to Christianity from among the Moslems are few and far between. We are trying to show in this connection that such failures on the part of God's people produce the results in posterity of greater opposition to God's people and purposes than the ordinary seed of the serpent.

In his later years Abraham married Keturah. Of this union there was produced Midian (Gen. 25:1-2) of whom came Balaam, referred to previously and Jethro, Moses' own father-in-law, who advocated a human form of government for the host of Israel not intended by the Lord (Exod. 18:17-23). It will be remembered that the people of Midian fought against and for a time subdued Israel in the days of the Judges, and Gideon was raised up to throw off their yoke.

The same principle is seen at work in the case of Amalek, the grandson of Esau. Esau was in the line of the seed by right of birth. He was the natural heir to the spiritual promises given to Abraham and Isaac, because he was the elder brother. He should have been the ancestor according to the flesh of the Son of God, but he despised it all for the momentary gratification of a fleshly desire and sold his wonderful

birthright for a mess of pottage made of red beans! He chose for himself to be the seed of the serpent, and then having lost his birthright and his blessing, he turned and tried to kill his brother Jacob who had taken his place in the highway of the seed.

Man looketh on the outward appearance but God looketh on the heart. Without excusing the outward conduct or the methods employed by Jacob in his early life, it should be pointed out that he possessed one thing that was of inestimable value. He attached deep significance to the promises of God. He believed them and coveted them for himself while his brother flaunted and despised them. The attitude that a man assumes to the words and revelation of the living God will eventually be reflected in his outward conduct. So when the tale was told, Jacob became Israel, a prince with God, and Esau a potential murderer, and his seed among the most bitter antagonists of the chosen seed. Amalek, particularly, is used in Scripture as the type of the flesh, whose desires and demands contest the believer's progress into full spiritual blessing as stubbornly as his armies hindered Israel's advance through the wilderness to their Canaan inheritance. "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar . . . for he said, because the Lord hath sworn that the Lord will have war with Amalek from generation to generation" (Exod. 17:14-16).

To recapitulate for a moment we find that the failures of God's testimony people produced boomerangs to this very testimony in the persons and seed

of Moab, Ammon, Ishmael, Midian, and Amalek. How careful, then, should the believer be in his earthly walk because the same principles operate now as then! We have frequently heard it said that the sons or daughters of ministers of the gospel are the worst young people in the community. When the parents are true to the Lord and bring their children up in His nurture and admonition, when they stand steadfastly against permitting the children to engage in worldly and sinful pleasures, while under the parental roof, when they do not permit earthly ambitions and desires for worldly preferment for their children to consume them, living themselves as pilgrims and strangers in this wicked world and instructing their children so, it will be found that the results in the children are almost uniformly good, and there will be with them a quality of spiritual understanding and life that is above the average.

But let the Christian worker lower his or her standards of pilgrim separation and allow the standards and practices of the present cosmic order even in a partial measure to become his, or let him desire for his children educational or intellectual prestige that demands placing them under godless teachers in pagan institutions, or let him relax in any way on the conviction that "*all* that is in the world . . . is not of the Father," and he is more than likely to reap the whirlwind with his children. Young folk have a very keen sense of consistency, and they readily detect a lack of it in their parents. For their parents to profess one set of things to be important and then for the children to be placed where exactly the opposite things are emphasized, puts their parents in the light of being either ignorant or insincere. "They have taught us to think

and do certain things, and now they put us in this place where *nobody* thinks or does that way. Either they don't know this point of view and method or they don't believe what they claim to believe after all!" So runs the logic of youth, and it is likely to be the springboard from which they dive off into the roaring current of worldliness.

Spiritual sins are those lapses of faith and obedience that directly concern man's relation with God. We have been pointing out the disasters occasioned by them. Moral sins are those breaches of faith and conduct of which man is guilty in his relationship toward his fellow-man. These moral irregularities, though not so far-reaching or irremediable, are nevertheless sure to be re-echoed in posterity and inevitably bring their recompense. The deceitfulness and selfishness that characterized Jacob's early life were brought sharply to his mind in connection with the actions of Simeon and Levi toward Hamor and Shechem and the people of their city, as recorded in Genesis 34, even as Isaac's untruthfulness at Gerar (Gen. 26) duplicated that of his father in the same place (Gen. 20:2) and also in Egypt (Gen. 12). Another familiar illustration of this principle is found in a much later day in the case of David, whose great sin (II Sam. 11) was reverberated in the wicked performances of Absalom and Amnon.

Jacob's deception of his father with regard to the blessing which should normally have come to Esau was repeated in the cheat practiced upon him by his sons in the sale of Joseph, his favorite, into Egypt and the dipping of the coat of many colors in the blood of a kid.

Spiritual laws and moral laws are distinct from one another and yet they interact upon one another. It is therefore difficult and sometimes impossible with our finite understandings to define the limits of these two laws.

The directive will and the permissive will of God are two other elements that we shall never perfectly understand as long as we are in this condition of seeing "through a glass darkly." God's directive will is His primary will and purpose for His creatures. His permissive will is what he permits to happen to them or even allows them to do which yet is a departure from His primary desires for them. Yet He mysteriously brings it about that these very divergences from His "good and acceptable and perfect will" work out for the accomplishment of His eternal purposes.

The whole long story beginning with the sale of Joseph into Egypt, followed by the migration of his whole family into that land, the subsequent four hundred years' captivity, the redemption by blood, the wilderness wanderings, the conquest of Canaan, is a record wherein God's primary will for His testimony people was departed from in the first place, but He turned the whole back to His glory and the instruction of His people in all ages by demonstrating (1) The results of departure from the divine will and the place of testimony; (2) The principles of redemption—grace and power; (3) The sad plight of a half-way position; (4) The way of ultimate victory.

Nothing could have been plainer than the expression of God's directive will in His special appearance to Isaac (Gen. 26:2-3) "Go not down into Egypt; dwell in the land . . . sojourn in this land, and I will bless

thee." Local circumstances can never effect the obligation of the believer to adhere rigidly to the divine principles and commands. He never tells us to obey Him when we find it humanly convenient or expedient to do so. Even when the believer is in the place where God wants him, he is likely to have times of leanness and even famine, but that does not provide an excuse for him to rush off to Egypt. There was famine when God commanded Isaac specifically to stay out of Egypt. There was also famine when he told Jacob, "Fear not to go down into Egypt" (Gen. 46:3). The first was directive, the second was permissive, and was tenderly granted by Jehovah on account of the deep desire of Jacob to be reunited with his son.

Here is another phase of the age-long warfare between the seeds, and as in every other case the real underlying explanation is the desire of Satan to draw the testimony people out of the *place* of the testimony.

Let us remember that he will do his utmost to prevent the existence of any clear, untrammelled testimony to God in the world that he rules. God's people in God's place is a state of affairs that he cannot abide, because he knows that then and then alone do they shed for a bright light of witness to the Redeemer and the King. He will do his very utmost to get them *out* of that place, and when he has once succeeded in that, he will leave no stone unturned to prevent them from returning. If we bear these axioms in mind the facts and events in the whole story will stand out with deep significance and crystal clarity.

Here Jacob has a family with twelve sons, all of whom with their descendants will compose the testimony people. They are going to wax stronger and

more numerous, and he must do something about it before they become rooted in the land.

Satan is the author of all sin and consequently of all sins, whether spiritual or moral. He prefers spiritual sin, wherein men ignore or disobey God's spiritual laws. If he can have this state of mind without outbreaking moral sins he has achieved a masterpiece. Unenlightened human nature only recognizes flagrant infractions of moral laws to be sins at all. So if he can produce someone who is, in his heart of hearts, a deep rebel against God (as all men are in the natural) and yet who carefully observes all the sanctions of outward decency, he gives the lie to an undiscerning humanity, to God's sweeping indictment of humanity and to the divine dictum that "all have sinned." Unfortunately for his scheme of things, such specimens of humanity are very rare, because moral sins nearly always follow in the train of spiritual sins. It becomes necessary for him on occasion, in order to induce to spiritual sin, to incite first to moral sin. He is forced to adopt this expedient in dealing with God's people, whose hearts are toward Him.

The serpent incited the brothers of Joseph to that hatred of him that resulted in his being sold to the Ishmaelites and transported into Egypt. Though the sovereign hand of Jehovah-God was upon him, yet we are convinced that the adversary was responsible for a great many of the events that occurred in Joseph's history. For this Satanic power, with which we wrestle, to accomplish his purpose of thwarting God's purpose in and through the believer, it is frequently necessary for him to bid high of the earthly emoluments which he controls. It was so in the case of Joseph. He be-

came lord over all Egypt, and it was the position he occupied and the means of transportation which his position enabled him to provide, which lured Jacob and his whole family to move down bag and baggage into Egypt. "Joseph is yet alive, and he is governor over all the land of Egypt" was the announcement that Jacob's sons made to him, and it was this fact that turned the trick for the enemy of souls.

The sequel to Satan's generosity is found in the book of Exodus (chapter 1). Here we find that "there arose up a new king over Egypt, which knew not Joseph" (Exod. 1:8). Observing the rapid increase in the number of the chosen people, he devised a plan to try to prevent their further increase lest they should become so strong that it would be impossible to control them "*and so get them up out of the land*" (vs. 10). It is deeply significant that that eventuality is one that above all else he desired to avoid. At all hazards the testimony people must be prevented from "getting up out of the land!"

It is a short jump from the time when Joseph was lord over all the land to the time all of his people were writhing in cruel bondage! It was ever thus. The adversary may have to offer an able and active Christian worker a lucrative position as manager of a big concern to draw him out of the testimony of Christ, but it is not long till the man and his family have become the slaves of the present cosmic order, and in many cases he loses the job that lured him away from the full-time service of the Savior.

Ah, poor Israel! Out of the land of their inheritance and lying under the heel of Pharaoh! In this battle of the age-long warfare, the seed of the serpent

won a signal victory. God's testimony was completely submerged and engulfed in the death, darkness, wickedness, and oppression of Egypt.

Beloved is there really any freedom in the environs and service of the adversary? He would have the people of the world think so, and he and his puppets prate of "liberty, equality, and fraternity," but there has never been any such thing! The blessed Savior enunciated the only formula for freedom when He said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," and again, "If the Son therefore *shall make you free*, ye shall be *free* indeed!"

Broken in spirit after four hundred years of penal servitude, cowering under the lash of cruel taskmasters (for indeed "the tender mercies of the wicked are cruel"), sullen, despairing, the multitudes of his descendants were paying dearly for the temporary surcease from famine and the reunion with his son sought by father Jacob. Had they any testimony for God? We trow not. They had even lost their own vision of Him.

Let us note what Moses said when he was commissioned by Jehovah from Mount Horeb to go down and lead the people out of Egypt. "Behold when I come unto the children of Israel and shall say unto them. The God of your fathers hath sent me unto you: and they shall say to me, What is his name? What shall I say unto them?" They had even lost their knowledge of the very name and identity of Jehovah! The idea was not to stay and try to restore God's testimony *in Egypt* but that they should come up *out of*

Egypt. "And *I have said,* I will bring you up out of the affliction of Egypt unto the land . . ."

The subsequent contests between Moses and Pharaoh were supernatural. It was a holy war with Moses on the one hand, representing the living God and His Christ, and Pharaoh on the other hand, representing the serpent himself. We should only see Moses and Pharaoh as the earthly instrument of the great spiritual forces of heaven and hell. The hard-hearted stubbornness of Pharaoh cannot be explained on the plane of the natural. A mere human, trying to serve his own interests, would have surrendered long before under the repeated buffetings of divine judgment. The reaction of the mere natural men, who were not principals in the conflict, was voiced by Pharaoh's servants well before the end when they said, "How long shall this man be a snare unto us? Let the men go that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?"

Pharaoh tried four compromise plans to keep Israel in Egypt, to which Moses as the real servant of God would not consent. It was finally through the power of blood that the release was accomplished. Blood remains the perpetual symbol of God's redemption from and victory over the works of the devil. The victory was made complete in this campaign, when through Divine power the people of the Seed were enabled to put the Red Sea between themselves and Egypt, and Pharaoh and his hosts were drowned by the engulfing waters of judgment.

Time would fail us to trace in every detail the war between the seeds, but for the student of Holy Scripture to read the Old Testament with this idea in mind that

at every point, the Serpent through his seed is attempting to destroy or dilute the testimony of God in this world, he will find an illumination that he has never experienced before.

Using enemies from without and the natural evil heart of man within, he contested Israel's progress back to the land. By intimidation from his own cohorts within the land gendering to faithlessness on the part of the spies he managed to postpone the entry of the people into the land for four decades.

Sometimes the warfare remained in the spiritual realm but again it flamed forth in open physical combat between the protagonists of God's testimony and the armies of the serpent.

Joshua's campaign of conquest in the land was really a divinely ordered crusade. All the commands given by Jehovah to Joshua must be viewed in the light of God's eternal purposes and for the temporary preservation of His witness. He had long ago promised the land to Abraham so the Canaanites, the Hivites, the Jebusites, the Hittites, and the Amorites were really intruders and, according to the divine counsels, had no right there. The Lord Jehovah does not stop to explain all of His acts for the satisfaction of finite minds but we know that the commands thoroughly to eliminate the people from the land, deemed by many unspiritual minds to be cruel, were indeed necessary measures for the preservation of His truth. And it was exactly in-so-far as Joshua failed to carry out to the full God's "cruel" commands and permitted a few roots of the seed of the serpent to remain, that his people encountered serious trouble in later years. It is one of the immutable divine purposes that His testimony people

shall remain distinctly separate. He does not want them in Egypt (the world) nor does He want the world in the church.

The various conquests by the surrounding nations during the troublous era of the Judges, projected by the kings of Mesopotamia, Moab, Canaan, Midian, Philistia, and Ammon, were for the purpose of unseating the testimony people from their control of the land, and were permitted by Jehovah as punishment for their turning aside to the worship of false gods. In each case He raised up a deliverer who threw off the yoke of the invaders.

The warfare was continued down through the period of the kings. Especially clearly was it defined in the case of Saul versus David. Saul himself seems to be a later type of the anointed cherub, who was once anointed and then refused full obedience to God and turned aside to self-will. Saul's failure to carry out the command of Jehovah for the complete annihilation of Amalek had its later repercussion in the events recorded in the Book of Esther as we shall mention a little later. Saul's mistake in this connection is a common one with Christians today. He claimed that he was saving the sheep and cattle of Amalek for sacrifices to Jehovah. We should clearly understand that Jehovah-God does not want Amalekite sacrifice or service. He does not want nowadays service that is in compromise with His enemies and in disobedience to His expressed principles. He wants obedience, not human expedients.

The act of projecting himself into the priest's office sealed Saul's rejection from the testimony and it was not long before he was trying to kill David. Saul be-

came the agent of the serpent and his hatred toward David was supernatural even as was the hard-heartedness of Pharaoh. David not only maintained God's testimony, being a man after His own heart, but he was the ancestor of the special seed. It was David's jealousy for the glory of God and his unswerving faith in the overwhelming odds, that gave him the victory over power of Jehovah to overcome, even against apparently Goliath of Gath, who was himself a type of Satan as well as one of his seed.

That day in the Valley of Elah, Christ was facing Satan. There was demonstrated in a remarkable way the principle of spiritual warfare wherein "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." With deadly aim, the stone sped from the sling of David to the forehead of Goliath to remind us of the fact that the seed of the woman will bruise the serpent's head; the bruising of the head of Goliath was followed by his decapitation. Satan, rendered powerless against every believer at the cross, will be removed from circulation at the coming.

We repeat that Saul's implacable hatred toward David can not be explained satisfactorily on the ground of jealousy for his throne and dynasty. His insane fury toward him and his desire to kill him even after David had twice spared his life can only be viewed logically in the light of the serpent's desire to cut the line of the seed and to quench the future testimony of Judah. But here as always God preserved the vital instruments of His testimony and protected the "highway of the seed" from being severed.

In the glorious reign of Solomon, when attack from the outside would have been to no avail, the Adversary bored from the inside and brought Solomon into marital alliances which discredited his own testimony and sowed the seeds for the division of the kingdom under the reign of his dissolute son, Rehoboam. Beginning with "Jeroboam the son of Nebat who made Israel to sin" by setting up idolatrous worship in Dan and Bethel, the history of the northern kingdom was one of almost uninterrupted apostasy. Jehovah God raised up the prophet Elijah and maintained his testimony to the One Living and true God in spite of the desperate attempts of those incarnations of the Satanic seed, Ahab and Jezebel, to kill him. Other prophets whom the Lord sent, notably Hosea and Amos, failed to stem the awful rush to judgment, and about the middle of the eighth century B.C. they were delivered into the hands of Sargon, king of Assyria (read II Kings 17:4-23).

The southern kingdom of Judah maintained the testimony of the Living One a little better and had a few kings who "did that which was right in the sight of the Lord." He honored the faith of Hezekiah and miraculously slew the hosts of Sennacherib, king of Syria, saving Judah's autonomy. He honored the repentance and faith of Josiah, who initiated a revival of the Word of God after the return to idolatry under Manasseh and Amon. But judgment was coming on apace as foretold by the great prophets Isaiah and Jeremiah, and the stroke fell in the third year of the reign of Jehoiakim when Nebuchadnezzar, king of Babylon, attacked Jerusalem. The corporate vehicle of God's earthly testimony, the people of Israel and Judah, were

temporarily set aside, and the advantage in the warfare seemed to rest with the serpent and his seed.

However, the Lord Jehovah still retained His testimony among the peoples by the individual witness and stand of Daniel and his friends against the adversary's attempt to eliminate it by lions' den and fiery furnace. Beside the testimony of the great exile prophets, Daniel and Ezekiel, Jehovah-God gave the faithful Jewish remnant favor with the Gentile kings, and Nebuchadnezzar, Darius, Cyrus and Artaxerxes Longimanus gave decrees that were circulated through their great empires which bore unmistakable testimony to the power, wisdom, and truth of the God of Israel. Cyrus gave a decree for the rebuilding of the Temple, and Artaxerxes, later, for the rebuilding of the city of Jerusalem under Ezra and Nehemiah respectively. The serpent and his seed again contested this restoration of the testimony in the land. Mithredath, Bishlam, Tabeel, and company did all they could to prevent Ezra and Zerubbabel from reconstructing the Temple, and Tobiah, Sanballat, and company did their best to hinder and oppose Nehemiah in the rebuilding of the city. But all the forces of hell could not stop the work. God had ordained that it should come to pass (when the seventy years of desolation were accomplished) that His testimony should be restored in the Temple and the city, and it was done.

One of the most outstanding attempts to obliterate the people of the seed by the serpent and his seed is recorded in the Book of Esther. The only reason Esther found its way into the sacred canon was because Jehovah wanted to show how He preserved His testimony people at a very grave crisis in their history and how Esther was brought to the throne "for such a time as

this." It is interesting to note that the evil genius, humanly speaking, behind this dastardly attempt was another of the accursed line of Amalek and Esau. We are told that Haman was the son of Hammedatha, the Agagite. Again the warfare flared forth in mortal combat, the principals this time in the age-long controversy, Haman and Mordecai. Haman's hatred of Mordecai impelled him to plot the murder of all the Jews in the whole Empire of Persia. He even contrived a decree sealed with the king's seal for the destruction of all the Jews on a given day. The sovereign God, forseeing this move of the serpent, had brought about the enthronement of Esther as queen, and she, under the tutelage of Mordecai, was enabled to reverse the whole plan and bring a great victory for the Jews, as celebrated in the Feast of Purim. And Haman was hoisted with his own petard and hung on the gallows which he himself had erected for Mordecai. The people of the seed were thus preserved from wholesale murder and the line of the special seed remained intact.

The last great attempt to cut off the special seed is recorded in the second chapter of the Gospel of Matthew, when Herod, another of the seed of Esau, having heard from the Oriental wise men of the birth of Him Who was to be King of the Jews, had all the boy babies from two years old and under in all the environs of Bethlehem murdered. Truly the tender mercies of the wicked are cruel, and it is not a good thing for one to fall into the hands of him who was a murderer from the beginning! His ruthlessness failed to accomplish its purpose, for again Jehovah intervened

miraculously to preserve the life of the infant incarnate Son.

The warfare did not cease with the resurrection and ascension of the Lord Jesus Christ. Far from it. Some of its most gory chapters were yet to be written during the dispensation of the grace of God.

From the coming of the Holy Spirit at Pentecost the corporate vehicle of the earthly testimony of the living God to the accomplished redemption of the world through the death of His Son and of His future coming to reign over the kingdom that He has bought with His blood, was vested, not in the Jewish people but in the church. Israel was not permanently cut off but temporarily set aside. The viciousness of the serpent and his seed seemed in no way diminished but rather increased toward the bearers of the testimony of Christ's completed work and coming reign. It is said that eight of the Twelve Apostles were slain for the Word of God and testimony of Jesus Christ, and we know that John was exiled for this reason to the Isle of Patmos. Church history is a record of attacks from without to try and destroy it and the fomenting of controversies within to vitiate it. The awful persecutions of the early church under the ten emperors of Rome are known to all students, and yet the testimony was not destroyed, but rather strengthened and spread abroad.

Again the serpent found the mixture plan better than the murder method. He injured the church far more by the friendship of Constantine than by the persecution of Diocletian.

It was after the period of popularity that the church experienced under Constantine that she settled down to an alliance with the harlot system of Romanism,

which was nothing more than a warmed-over edition of the Babylonian mysteries. This lengthy period, commonly known as the Dark Ages, lasted for a millennium, until the Lord raised up a series of new deliverers of His testimony in the persons of the Reformers. The seed of the serpent, who had held God's testimony in this thralldom, resisted this renaissance of the truth with the same sort of vigor that Pharaoh resisted Israel's deliverance from Egypt, and for the same reason. History has no records of bloodshed and violence to equal the orgies of cruelty that took place under Bloody Mary in England, the massacre of St. Bartholomew's Eve in France, the Spanish Inquisition, and the persecutions in the Netherlands. But God's hour had come to uncover His truth from the accumulation of papist debris and it was done.

Since the Reformation (especially in the last century) the gospel of the death and resurrection of the Son of God and of His coming again has been sent forth into all the nations of the world in a manner unprecedented in the previous history of the testimony. This sign of the latter times has been accompanied by another predicted indication of the final end of the age, and that is a "falling away" in the corporate body of the testimony people.

In the last chapter of the Bible, John the Apostle sets forth the essence of the two great apostasies of the church age. "If any man shall add unto these things . . . God shall add unto him the plagues that are written in this book." This pictures the situation under the papacy when the authority of popes and prelates was and is granted equal place with the actual words of Holy Scripture, so that the divine revelation which ceased

with John is encrusted, in Catholic Bibles, with the deliverances of innumerable churchmen, and with spurious interpretations and practices which the laity are compelled to accept as emanating from God Himself. Again John says, "If any man shall take away from the words of the book . . . God shall take away his part out of the book of life," etc. This is mentioned just before the final windup in which the Risen Christ testifies, "Surely I come quickly!" The last great apostasy which has overtaken and saturated Christendom and which immediately precedes the manifestation of the Man of Sin (II Thess. 2:3) is certainly indicated here. The churches of Christendom are now ruled and run by men who openly deny the authority of Holy Scripture and teach the laity that there is no ultimate truth or divine revelation. It is this final attack of the serpent that the present day seed of the woman are confronted with, and there is no discharge in this war. We are now beholding the spectacle all over Protestantism (that was) that the defenders of the faith and the believers in the inspiration of the whole Word of God are being unfrocked and thrown out of denominational bodies once dedicated to the propagation of His testimony.

Apostasy of this kind has never been and can never be remedied. There is but one divine principle that obtains for the people of the testimony and that is to withdraw from it. To attempt to stay in and stop the onrush is as futile and foolish as the command of Canute the Dane that the tide of the sea should come no farther. God has always dealt with apostasy in judgment. He has said of this Laodicean church which we are witnessing today, "I will spew thee out of my

mouth," and it behooves the people of the testimony of the Living One to be out of that which God is going to "spew out."

In this final phase of the warfare between the seeds, those who are washed in the blood and looking for the coming of Christ can yet be victorious in holding aloft His banner, by faith in the power of Him Who has overcome. As the warfare continues with unabated fury till the very end, we look forward to the time when "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with the Father in His throne," will be a promise that we can claim.

VII

THE RELEASE AND TRANSMISSION OF DIVINE LIFE

John 1:4, 5:26, 10:10-11, 11:25-26, 12:24.
I John 1:1-2. Heb. 2:14.

We have been tracing the warfare between the seeds —the death-struggle between the bearers of the divine testimony and the minions of death and the devil, and the desperate and feverish attempts of the author of death to prevent the coming of the Author of life. Satan was well aware of the purpose of God—that the very Author of life Himself should destroy death by tasting of it, and that by His resurrection and victory over death that mystic thing called life, which was removed from this world by the sin of Adam, would be restored and placed in circulation again.

We repeat that life perished from this cosmos when the regent king and queen turned from the Father of lights to the father of lies and substituted the Satanic order of death, based upon disobedience and self-will, for the divine order of life, based upon faith and obedience.

There was not a sprig of life upon this earth from the time of the sin in Eden until the blessed Babe of

Bethlehem breathed of our Earth's atmosphere. Death and decay blanketed the world with an inescapable blight.

Isaiah was commanded to "cry," and he asked, "What shall I cry?" The reply came, "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth . . . but the word of our God shall stand forever" (Isa. 40:6-8).

We have spoken of the Old Testament saints as the bearers of the testimony of life. Indeed they were, but they themselves did not actually possess the currency of life. They possessed the promissory note of the living God for life and abundant life one day when it should be released. "And these all, having obtained a good report through faith, received not the promise."

A careful study of the ninth chapter of the Epistle to the Hebrews will give a clear understanding of the principle. The Old Testament sacrifices and ordinances are there shown to have no *intrinsic* value in the cleansing away of sins, but performed as an act of obedience and faith in the One to Whom they pointed, they were of inestimable value and "sanctified to the purifying of the flesh." A ten-dollar bill issued by the United States Treasury is of practically no intrinsic value, being nothing more than a scrap of paper, but because it represents an amount of silver in the United States Treasury that will be paid on presentation, it has representative value, and consequently actual value to that extent.

But Christ was "the mediator of the new testament . . . that they which are called might *receive* the promise of eternal inheritance" (Heb. 9:15). In His case, as in the case of the maker of every earthly will

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

and testament, its terms cannot be brought into force until there occurs the death of the one who has made the will. Every legatee of an earthly will, having been formally notified of the inheritance he will receive after the death of the testator, must still wait until the will is probated before he can receive his share.

Abraham believed God and it was counted unto him for righteousness. He was a recipient of the divine grace and a bearer of the testimony, but he could not receive life until the debt of sin had been paid on the cross, the blood had been shed, and the life had been released.

The stupendous act of redemption had been predetermined and foreordained by God and was as certain of accomplishment as if it had come to pass, but since the transaction had not been performed, the Old Testament saints had no access into the very presence of God but were kept in a place called Paradise. In the true story of Dives and Lazarus, it will be recalled that Lazarus was carried to a place of comfort in Abraham's bosom, which was undoubtedly this place of which we are speaking, a kind of ante-room of Heaven. It will be recalled that the Lord said to the repentant thief, "This day shalt thou be with me in Paradise!" Peter tells us that He went and preached unto the spirits which were in prison or in a place of detention, awaiting the completed work of the cross and resurrection (I Pet. 3:19).

The Lord Jesus, on the very day of His resurrection, ascended up into the presence of the Father, taking the blood into the Holy of Holies and leading captivity captive and giving gifts unto men (Eph. 4:8, Ps. 68:18). Shortly after His resurrection He forbade

Mary Magdalene to touch Him, saying, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." It is touching to note at this point that only now, since the work of redemption and resurrection is complete, has His Father and His God become our Father and our God. Later on, after the work of bringing into the presence of the Father the redeemed ones of a former dispensation, many of whom were given bodies of glory and went into Jerusalem and appeared unto many (Matt. 27:52-53) He not only did not forbid Thomas to touch Him but commanded that he should thrust his hand into His side.

We are convinced from these Scriptures that Christ Jesus ascended up to heaven early on the day of His resurrection, escorting into the presence of the Father those who had died in faith. He brought them out of the ante-room, Paradise, and introduced them at the court of heaven. He returned again to earth the same day. Since there was no life on this earth, it became necessary for God to export life from heaven, where alone it is produced, and plant it in the earth. This was done in the person of the God-Man.

In the earthly ministry of the Lord Jesus Christ He manifested the moral glory of Deity. In Him were hid all the treasures of wisdom and knowledge. It pleased the Father that in Him shall all fulness dwell, and this fulness was evident in every word and deed of His matchless life. The four relatively short accounts of His brief earthly career have given rise to libraries of volumes devoted to the earthly walk and

ministry of this peerless *One,* and yet the treasures of His grace in His life and death are not exhausted.

The reason His life and work were so absolutely unique lies in the fact that He alone of all who ever lived observed in every detail of His life the will of God and never deviated from it in any small particular. His was the life that fulfilled God's original purpose in the creation of man, because it was strictly ordered according to the divine constitution of government based upon absolute faith in and obedience toward God. He never admitted in the smallest measure any consideration based upon the existent cosmic order of the lust of the flesh, the lust of the eyes, and the pride of life.

In the temptations the adversary tried to get Him to do just this thing—to do something that had not, as its sole motive, the glory of the Father. When He was hungry, after a forty days' fast, the adversary said, "Command these stones to be made bread." To have done so would have been for Him to utilize His miraculous, divine resources for the gratification of a bodily need, and this would have been an act predicated upon a consideration of the "lust of the flesh" rather than upon full obedience. The reply was to reiterate His only basis of action, and that was strict obedience to the expressed will of God in the written word. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Always Godward!

The next temptation was another attempt to inject the alien constitution into His course of action. "Appeal to the crowd assembled in the court of the Temple and win their allegiance by a spectacular descent from

its summit." It is a repetition of the age-long urge to use a carnal method to accomplish the will of God! Again he refused by a reference to that which is written, "Thou shalt not tempt the Lord thy God!"

Said He, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "I seek not mine own will, but the will of the Father which hath sent me" (John 5:19, 30). "For I came down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38).

The miracles He performed in the healing of all manner of infirmities and diseases were not simply acts of compassion. They were the credentials of His deity and divine origin. "For the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." His unique ability to cure otherwise incurable diseases demonstrated His unique qualification for Saviorhood and for the forgiveness of sins. He said to the man sick of the palsy, "Son, thy sins be forgiven thee." The scribes who heard it reasoned among themselves, saying, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" Whereupon the wonderful Christ demonstrated the fallacy of human reasoning by showing that the same power that enabled Him to heal at a word one so grievously sick of the palsy also proved His deity and His qualification for the forgiveness of sins. Listen to this ringing statement! "*That ye may know* that the Son of Man hath power on earth to forgive sins (he saith to the man sick of the palsy), I say unto thee, Arise, and take up thy

bed, and go thy way into thine house" (Mark 2:5-11).

It was power that was emitted from His person during the three years of His ministry, not life. It will be recalled that when He went through the streets of Capernaum on the way to the house of Jairus, a woman in the throng with an issue of blood touched Him. He turned and said, "Who touched me?" He perceived that power had gone out of Him [the Greek word *dunamis,* from which we get dynamite]. Then Peter and the other disciples rebuked Him, saying, "Master the multitude throng thee and press thee, and sayest thou who touched me?" Ah, Peter! You and the rest have not yet learned to distinguish between those who with idle curiosity *throng* Him and *press* Him and those who touch Him with loving faith! Sad it is that Christendom is full of those who jostle and crowd Him, desiring the by-products of the Christian movement but never coming into vital relation with Him through the touch of faith. To this woman was granted immediate bodily healing and a promissory note on eternal life when it should be released.

Power and glory were radiated from His body on all occasions, but life remained pent up within His divine Person and was never released in the days of His flesh. Even in the case of Jairus' daughter, the son of the widow of Nain, and Lazarus of Bethany whom He brought back from the sleep of physical death, He did not release life—only power. They were in reality merely resuscitated to physical life and in no sense experienced resurrection as Christ experienced it and as every believer will one day experience it. When resurrection in the real sense takes place, death can never come again. "Christ, being raised from the

dead, dieth no more. Death hath no more dominion over Him!" It will be true of every believer likewise.

It was true of the three mentioned and of those brought back from physical death by Elijah and Elisha, that they all died again. Christ was declared to be and was the first-begotten of the dead, and none could be raised to a deathless life, an incorruptible body, until He had broken the very bonds of death and abolished it.

"Except a grain of wheat fall into the ground and die it abideth alone!" The Creator Christ is here setting forth a principle which is spiritual as well as biological.

There is no possible way of transmitting the life from a grain of wheat to other grains except by the process indicated. No skill in the world is sufficient to cut open a grain of wheat or any other live seed and wrest the life-germ from it and transfer it to an empty hull of chaff. It must fall into the ground, be covered up with earth, the outer shell must rot off, before the little green blade can project itself above the level of the ground. It grows into a stalk and then the seed is reproduced and reduplicated thirty, sixty, and one hundredfold. The empty hull of chaff if placed in the ground cannot sprout because it possessed no life to begin with, and the live grain (given the proper conditions) *must* sprout because this mystic thing called life is enshrouded within it. The wheat and the chaff may externally appear the same, but the test comes when they are put under the ground.

We have been frequently asked in the Far East, "After all, what is the difference in this doctrine you are preaching and the teaching of our sages?" In such cases we frequently employ the method used by the Savior when He was interrogated on various points—

"I also will ask thee a question!" Then we say to these Oriental thinkers, "Did any of your sages sprout after they were once planted?" A blank look of mystification results, followed by a statement to this effect: "We don't quite understand what you mean!" Then we call attention to the fact that the great sage, Confucius, was buried, in Chufu, in Shantung, the Gautama Buddha in the Himalayas, and Mohammed in the plains of Arabia, and then we ask them if they have ever heard of these worthies emerging from their places of interment, to which there is an immediate and emphatic reply in the negative. "No," we say, "nor has anyone else. Their sepulchres are with us unto this day. But we are preaching a Person Who was delivered by the determinate counsel and foreknowledge of God to be slain at the wicked hands of men, but Whom God hath raised up, having loosed the pangs of death; because it *was not possible that He should be holden of it (death)*." Then we show them that since He alone was the possessor and originator of life it was necessary that He, the first corn of wheat, *must* rise, while all others who possessed no life but were chaff to begin with, could not rise.

What could distinguish our risen and victorious Christ more clearly from the poor dead philosophers and "religious leaders" of this world, who by their pallid codes of ethics actually deepened the darkness of this world by conveying the false impression that man can make something out of himself? All who ever came before Him were thieves and robbers. They never shed any light because they never had any life. In Him was life, and the life was the light of men.

Life through death is the divine principle for the

transmission and releasing of that wondrous quality which is inherent only in Deity. Every believer is incorporated by the Holy Spirit into the stalk of Him Who was the first corn of wheat and thus we are made partakers of the divine life and ourselves the possessors of a life from which we were originally alien.

The principle persists for the believer, and if he in turn is to transmit the life which he has received from another and not abide alone, it is necessary for him to fall into the ground and die and he likewise shall be conformed to the death and resurrection of that Other. Before Jesus was anointed to the ministry of His first advent, John the Baptist looked forward to His second advent in glory and judgment, saying, "Whose fan is in His hand and He will thoroughly purge His floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." Unhappy chaff of this world, who refuse to receive by faith the life that He has released and must inevitably be purged away in the burning fires of judgment! The writer of the Epistle to the Hebrews gives another phase of this great principle of life through death in chapter two, verse fourteen: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

The central purpose in His coming was to die and release life. He could not then descend to earth in any heavenly form for there is nothing in heaven that even contains the potentiality of death. He must needs then take on an outward form that under given conditions could die. Heb. 2:14 gives that as the reason for His

entrance into a body of flesh and blood, "*that* through death, He might destroy him that had the power of death." In studying the divine purposes it is particularly necessary for us to note carefully these occurrences of the great purposive word *that*. In this particular verse we have two great purposes set forth together. We have the answers to why He took on a human body, and why He died. It was to die that He took on a human body, and it was to "destroy him that had the power of death" that He must needs die.

The inhabitants of the prairies know well how to fight fire with fire. God fights death and destroys its author through the death of His Son. The Infinite God-man, as Son of Man, assumes in His human nature the responsibility for the sin of the whole race with which He has identified Himself, and contracts to pay its penalty, which is death. He absorbed in His own body all the implications of death, the wrath of God, the curse, the judgment, the separation and alienation, its Godward aspects, which caused Him the most acute suffering of all—in His human spirit. The manward manifestations of His passion were the shame, the ridicule, the misunderstanding, the contumely, all of which occasioned Him untold agony in His human soul. These two phases of His sacrificial dying were vastly more difficult to endure than the physical pangs, with which we are more familiar and which we, creatures of sense, are inclined to emphasize far out of proportion to their importance.

He gathered all the horrors of death up in His cup of suffering, which He tasted for every man. He took it all down into the grave and deposited it there. All the power of hell was assembled to keep Him there,

because Satan and all his hosts knew that when He came out their spell would be broken, not for Christ alone, but for all who would be or had been incorporated into Him by faith and through the agency of the Holy Spirit.

But here all the forces of hell proved puny in comparison with the forces of heaven which were unleashed. Paul prayed that the Ephesian Christians might come to know, through the Spirit of wisdom and revelation, "what is the greatness of his power to usward who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead . . . and you who were dead in trespasses and sins." Four Greek words for *power* are used in this passage to describe that energy which the Holy Spirit used in breaking the mobilized might of hell, to bring again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep. And it is shown to be the same power which operates to bring us to life who were dead in trespasses and sins.

Death cannot keep his prey, Jesus my Savior,
He tore the bars away, Jesus my Lord!

Up from the grave He arose,
With a mighty triumph o'er His foes.
He arose a victor from the dark domain
And He lives forever with His saints to reign.
He arose, He arose, Hallelujah, Christ arose!

He met every demand of God's holy law. Man's puny self-righteousness is belied by the majesty of that holy law and his mouth stopped. But the Law itself is rendered insignificant by the overpowering righteousness of the last Adam and its most exacting dictates impotent to impugn the obedience of the eternal Son.

There was a commercial transaction performed in addition. When a United States citizen goes to one of the countries of Europe he must needs change the coin of our realm into the currency of the nation to which he goes before he can purchase goods. If after his purchase is completed he still has a residue he is at liberty to change it back into United States currency before returning here.

So it was with the Lord Christ in redeeming this earth that Adam gave away. He brought to earth the currency of heaven—life, and changed it into the currency which obtains in earth and hell—death, with which He made His purchase. Then because of the inestimable value of that death which far more than atoned, there remained an infinite residue which was changed back to the currency of heaven at His resurrection. "Where sin abounded grace did much more abound." "I am He that liveth and was dead; and behold, I am alive forever more."

God assessed the redemption price of sin and this earth before the first Adam sold out when He said, "In the day that thou eatest thereof thou shalt surely die," and elsewhere, "The wages of sin is death"; "The soul that sinneth, it shall die!" He more than paid His own appraisal price in the death of His Son.

We were speaking along this line over in China, showing that Satan has wrested the legal authority over this world from Adam and Eve and that it became necessary for the Lord to redeem it at the expense of death, which He had set as the price of betrayal. The question came from a bright-eyed, keen-witted young Chinese Christian: "Since, as you say, the world had become Satan's legal property, by what authority

did God affix the redemption price?" (We were never asked that question by a Westerner!) Whereupon we reminded him that God was always the sovereign power. Then we asked him if it was possible for the sovereign power in a native province to decree that a road should be widened in a certain city, and to that end to order private homes to be vacated and pulled down, paying the house owners a little sum for reparation at the government's discretion. Such a sight was all too familiar in the city in which he lived, and he smiled assent. I then explained to him what we know as the law of eminent domain, in which the right of the sovereign power is recognized, for the sake of the public weal, to seize upon private property, reimbursing the owners according to its own scale of values and not according to the owner's demand. For Satan to own and operate the government of this earth is an offense against the unity of the universe.

With the death-price paid by the Son of God the earth was redeemed and Satan's legal ownership terminated. His power was destroyed at the resurrection for every believer and the ground for his final ejection and incarceration provided. What was decreed at the cross and in the resurrection will be executed at the coming. "Now is the judgment of this world-system, now shall the Prince of this world be cast out!" Note the difference in tense.

"I am come that they might *have* life and that they might *have* it more abundantly . . . I am the good shepherd, the good shepherd *giveth* his life for the sheep."

That we might *have*, the Good Shepherd *gave!*

VIII

THE RESTORATION OF THE KINGDOM

Acts 1:1-11

In the first chapter of the Book of Acts we get the aftermath of the resurrection.

We are told that "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." His post-resurrection ministry was composed of a series of appearances to His own, accompanied by messages of instruction in matters pertaining to the kingdom of God. It was a concentrated course in the best theological training that was ever given. He revealed to them His future plans. There could not have been any lack of clarity about the matter at the end of this forty days, at least concerning the nature and location of the kingdom. He had doubtless spoken of it as being an event that was next to follow in the fulfilment of the divine purposes.

The only lack of understanding that remained in their minds was given expression, as recorded in the sixth verse. He had just been telling them that they must wait in Jerusalem until He should baptize them with the Holy Spirit. Christ, the Son, must needs first ascend to the Father and be glorified before He can

send the Spirit. He must ask the Father for the right to send the "other Comforter," to share the Holy Spirit with His own, which Spirit previously resided exclusively in the eternal Son.

The knowledge that there must be an intervening experience (that of being baptized with the Spirit) before the setting up of the kingdom, called forth the question, "Lord, wilt thou *at this time* restore again [or to its former state] the kingdom to Israel?" There was no question about the fact of the setting up on earth of the kingdom; it was simply a matter of the time when He was going to do it. It has been the stock in trade of those who seriously misunderstand the Scriptures or who deliberately pervert them, to assert that the popular idea that there would be an earthly kingdom of the Messiah (an idea abundantly shared by His disciples during His ministry) was entirely wrong. The actual fact is that they were entirely right in this expectation. Indeed, if they were wrong, He never made the slightest effort to correct their mistaken ideas but even commanded them to go out and preach according to their own convictions that the kingdom of heaven was at hand (Matt. 10:7). When the sons of Zebedee through their mother asked for special preferment in His kingdom and glory, He never denied that there would be such a kingdom and glory but rather confirmed their own impressions by clarifying the conditions of such preferment (Matt. 20:20-28, Mark 10: 35-45).

Peter tells us of the themes of the prophets. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of

time the Spirit of Christ which was in them did signify, when He testified beforehand the *sufferings* of Christ and the *glory* that should follow." Christ Himself in the Emmaus-road conversation, after the two had despairingly remarked, "But we trusted that it had been He which should have redeemed Israel," exclaimed at their slowness of heart, "Ought not Christ to have suffered these things, and to enter into his glory?" Whereupon He began at Moses and all the prophets and explained to them the things concerning Himself. Their slowness of heart consisted not in their looking for One Who should reign over a restored Israel but in their failure to see that suffering must precede glory.

The prophetic Scriptures indeed contained vastly more material dealing with the glory than with the sufferings, but the blindness that happened to Israel lay in their failing to grasp the spiritual significance of the myriad blood sacrifices that they and their ancestors had been commanded to offer. They fell short of an understanding of the facts that the two lines of prophecy concerning the Suffering Lamb and the Glorified King were to meet in the same individual but at different times.

Israel had an eye only for the Glorified King and rejected the necessity of the Sufferer. Christendom has gone to the other extreme and denied that there will be a Glorified King.

The ecclesiastical machinery of what used to be Protestantism has sold out, lock, stock, and barrel to Marxian Socialism. They have perverted the teaching of the cross and have completely denied the possibility of the visible earthly reign of Christ. There are yet many who have not followed this iniquitous stampede

and hold to the atoning blood of the cross of Christ as God's only ground for the justification of sinners but they spiritualize or vaporize the earthly reign of Christ in such a way as to render meaningless a vast bulk of Old and New Testament prophecy, to belie the words of the angel Gabriel and the plain statements of the Lord Jesus Christ. After He had informed the Roman governor that His kingdom was not "out of" this world-system and said, "*Now* is my kingdom not from hence!" Pilate still asked, "Art thou a king then?" Obviously this Roman pagan had no reference to some sort of nebulous, spiritual kingdom in the heavenlies but used the word in its accepted sense of earthly monarchy. The reply came back strong and clear, "Thou sayest it, *because I am a king!*"

After listening to the report of Peter concerning the preaching of the gospel to the Gentiles, James, the chairman of the original Jerusalem council, summed up as follows: "Brethren, hearken unto me: Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets: as it is written, After these things I will return and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord Who maketh these things known from of old" (Acts 15:13-18, A.R.V.).

Scripture does not mention any tabernacle, or throne, of David that was in the heavens or that has fallen down, but the throne and house of David that was once located in the city of Jerusalem *has* been thrown

down and this plain statement of James, the brother of Christ, shows that the prophet Amos was predicting a literal restoration of "the tabernacle of David" when the work of calling out a people from the Gentiles unto His name should have been accomplished. Then indeed the relatively small residue of men who survive the purging judgments of the Great Tribulation and are allowed to enter His earthly kingdom, will "seek after the Lord." What audacity of Scriptural exegesis is that which tries to explain away and "spiritualize" Scriptures of such volume and such crystal clarity! It comes perilously near the place of the curse as set forth in Rev. 22:19.

The disciples after the resurrection were a much chastened and consequently a much wiser set of men, and it is certain that after the forty days of instruction the reason for the death of Christ had become apparent to them. By that time they had grasped the fact that sufferings must precede glory, that the last Adam must *redeem* a world that had been delivered unto Satan by the First Adam before He could have a legal right to *rule* it.

The thoughts behind Acts 1:6 could be paraphrased thus: "Lord, we now understand the need of the death and redemption accomplished on Calvary. We now know that the power of death was broken at the resurrection and sentence of destruction passed on him that had the power of death. We realize that the earth has returned to its original status of being the legal property of the Lord Jehovah. What is to prevent you from immediately restoring the kingdom to Israel and occupying that which you have purchased?" The sequence of thought is logical and correct and the question

propounded is reasonable. The crux of the question was in the time element, "Wilt thou *at this time,* etc.?" The fact is established; the time alone needs to be set forth.

The answer came back from the Lord, based upon the time element: "It is not for you to know the times or the seasons that the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth! . . . This same Jesus, which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into heaven!"

In every age since the fall of man, God has imposed the duty upon His testimony people to bear witness of Him. What it lies within the power of man, under the endowment of the Holy Spirit to do, God commissions him to do.

There are two great things that the testimony people are unqualified to do. No mere man could possibly redeem a world lost in sin, and no mere man or group of men, even with the indwelling Holy Spirit, can possibly set up Christ's kingdom on earth. To set up Christ's kingdom on earth demands the forcible elimination of sin and its author Satan as a governing force, from the face of the earth. Please note! We did not say that the earthly reign of Christ demands the final eradication of sin (with its inevitably corollary—death), root and branch, as an existing entity. This will indeed occur later as set forth in I Cor. 15: 24-26: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father;

when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." Before the thousand years' reign of Christ, Satan, the dragon, will be incarcerated in the bottomless pit and made helpless to carry on his opposition to God or to incite men to rebellion but he will not be finally destroyed till the end of the thousand years, when he shall have been loosed for a while and allowed to go out again and stir up the nations for a little season.

Jehovah God is going to allow this to come to pass to demonstrate finally and conclusively the wickedness of the human heart, which was planted at Adam's betrayal. It will be shown then that the best environment imaginable, wherein Christ Himself will rule in uninterrupted peace and righteousness and every outcropping of evil will be summarily dealt with, will still be insufficient to eradicate the deep-dyed rebellion of the human heart. Evil is the ruling force on earth today, even though righteousness does exist. When Christ reigns, righteousness will be the ruling force but sin will not be entirely removed. Indeed, those who are born by natural generation will still be "in Adam," though subsequent faith toward Christ will be the rule rather than the exception.

When Christ returns to reign He will "thoroughly purge His floor." His "floor" will already have been purged in a measure by the decimating judgments of the latter days, but He will yet send out His angels to "gather out of His kingdom all things that offend and them which do iniquity." This is the inevitable concomitant of the setting up of His earthly reign.

Christ cannot adjust Himself to anything that pertains to this present cosmic order. When He rules it will be a government based upon the divine order of faith and obedience, and He will brook no rival regime.

At His first advent, certain ones tried to force Him to be king in a *part* of a Satan-dominated world. This He peremptorily refused to allow. Until He is ready to be Lord of all, He refuses to bear outward rule at all.

There never was a time when "man's inhumanity to man (that) makes countless thousands mourn" was more in evidence than when the Christ of God walked on earth, and yet we search the record in vain for any polemic he ever delivered against vested authority. He never inveighed against "social injustice" nor "thrust Himself athwart the unsocial current of His time" as the socialist-modernist deceivers falsely contend. He never allowed Himself to be involved in politics nor an arbitrator in civil disputes. His ethical teachings and His instructions for a godly walk were always addressed to His own followers, and it is only the mind that is diseased by Satan's lie that can entertain the idea that He intended them as a code of conduct to be superimposed upon a Satan-ruled world. He never inaugurated any revolutionary campaign nor any improvement program to clean up society.

His acts of compassion and healing were the credentials of His own person and power and were the evidences of His own compassion to individuals, victims of a vicious order, and were performed to induce personal faith in Him on the part of those who were the recipients of His grace and with a view to impart-

ing to them eternal life. At His first advent He never attempted any mass change of the *status quo*, though he clearly revealed that the *status quo* would one day be changed and that completely and catastrophically.

When Peter tried to put on a show of force at the time of His arrest and smote og the ear of the servant of the High Priest, He promptly rebuked Peter and restored the ear of Malchus. If His kingdom had been of this world-system He would have ordered His servants to fight, but instead He said, "Suffer ye thus far!" He submitted Himself to the denizens of death, saying, "This is your hour and the power of darkness!" "Suffer it to be so now; for thus it becometh us to fulfill all righteousness" given on the occasion of His baptism, was the watchword of His earthly sojourn.

For the Creator-Christ to have organized a program for the alleviation of the conditions of an earthly society would have been equivalent to an acceptance and an endorsement of the anti-God cosmic order that is responsible for such conditions. It would have been tantamount to a recognition of Satan's government as inevitable and unavoidable. It would put Him in the light of making the best of a bad bargain, of admitting inability to alter causes by trying to improve effects.

A man who has the clear intention of tearing his house down and rebuilding it from the foundations sometime in the near future, never goes in for extensive alterations on the existing structure. Were he to engage in large scale repairs, it would belie his intent to rebuild.

Satan himself is the author of the "social gospel" and nothing could possibly please him better. He loves to cast the Sovereign-Creator-Christ in the role of being

a garbage-collector for his foul world-system. He loves to send his dupes around mouthing aboot "the principles of Jesus," "The social ethics of the Master," "world-peace," "solving problems," "leadership training," and a thousand and one empty shibboleths and pious-sounding lies that find no substantiation in Scripture or human experience. The propagators of these frauds feel that if they can shout loud enough that the world is getting better, or if they can just play their Pollyanna game long enough, their dreams will come true. Wars, rumors of wars, increasing armaments, scrapped treaties, perfidy in human relationship, crowded jails, gangsterism, rampant immorality among the youth, indiscriminate divorce, intoxication of stimulants, speed and pleasure, are either ignored by the pink-spectacled spawns of hell, whether in atheistic Russia or in Modernist pulpits, or glorified as the signs of a new emancipation from ancient shackles.

The whole idea of reforming his world suits Satan down to the ground. It insinuates that his world is not so bad and that the conditions brought about by his government of sin and death are remediable. There are two very embarrassing points to which this teaching never refers, which increases his attachment for it. One is the *Blood* of Calvary's cross, wherewith his judgment was sealed, and the other is the *Coming* of Christ, when the sentence will be carried out and executed. The blood is the *means*, the coming the *end* of his doom!

The note in the Scofield Reference Bible on the Parable of the Tares in the mysteries of the kingdom in Matthew thirteen, calls attention to the fact that mere unbelievers in Scripture are never designated as

children of the devil, but that the term is always applied to *religious unbelievers*. It will be observed that the children of the devil in this day who own and operate the machinery of Christendom hate the teaching of the blood and of the coming. It is not sufficient now to ask these deceivers whether they believe in the cross. They have perverted the accepted terminology of the cross until it means something quite different to them. They speak of "the cross," but it is set forth under some orthodox verbiage, as exemplary instead of substitutionary, as demonstrating Christ's heroism instead of His obedience, and Satan through his children has actually succeeded in making the awful spectacle of Calvary, which is the condemnation of humanity, into an aesthetic feature which exalts humanity! The coming is now a clearer test. The religious unbelievers have as yet contrived no terminology that can counterfeit the meaning of the glorious appearing of our Lord and of His earthly reign.

The believer has only one job in this age and that is to be a *witness unto Him*—a witness to His *glorious Person,* a witness to His completed work on the cross and in the resurrection, a witness to the fact that the present world-ruler is a usurper, and the system transient, and that when God's clock strikes He is going to return and eliminate Satan and all who pertain to him, who refuse to accept the amnesty that the coming King extends to them by virtue of His own work of atonement. The people in all the nations must be given an opportunity to know of this great amnesty and pardon that is freely granted by the King before the stroke of judgment can fall and before His King-

dom of universal peace and righteousness can be set up.

When Christ does things they are not done half way. He poured out His whole soul unto death. He gave His all in making propitiation for sin. He will be just as thorough in His work of judgment and purging as He was in His work of redemption. When iniquity, on the one hand, comes to the full and on the other hand the number of His elect are filled up, He will pour out the vials of His wrath. In the oft-repeated prophecies of judgment it is declared that He will make an end of all that pertains to this cosmic order, that is utter and complete.

In His command to His disciples to be His witnesses in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth (ever widening concentric circles of testimony) was implied His answer to the question, "Wilt thou at this time restore again the kingdom to Israel?" We are persuaded that His whole thought if expressed and recorded would have been something like this: "When I establish again the throne of David and make my kingdom universal, I must forcibly remove all rebellious elements, from Satan down through the whole of what has been his dominion and sphere of influence. Were I to do this now, it would demand the destruction of many millions of the earth who have never heard of my atoning death and victorious resurrection and that would be inconsistent with the divine love and grace and would fail to vindicate the righteousness of God. The exact time of the setting up of the kingdom is not for you to know, but is locked in the counsels of God, but you have the task of witnessing to Me and My salvation and may

rest assured that when the nations have had an opportunity to know, then will I thoroughly purge My floor, gathering the wheat into the garner and burning the chaff with unquenchable fire!"

The calling out of a people from among the nations unto His name is the thing upon which the setting up of the kingdom and the coming of Christ in glory, preeminently depends. The number of the elect must be filled up before the final blow falls. The ultimate and final sign of His coming as set forth by the Savior was, "This gospel of the kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come."

The final commission of the Savior before His ascension was for His disciples to occupy themselves with being His witnesses at home and abroad. The thing which was nearest to His heart was the parting injunction of our blessed Lord before He went up through the clouds and the angel choruses burst out in a paean of welcome, "Lift up your heads, oh, ye gates, even lift them up ye everlasting doors, and the King of glory shall come in!"

The nobleman has betaken Himself into a far country to receive for Himself a kingdom and to return (Luke 19:12). He is King by right of inheritance and by right of redemption. He needs to be formally invested with the dominion that He has redeemed and to receive the title deed. The scene of this investiture is portrayed in the seventh chapter of Daniel and in the fifth chapter of Revelation.

In the Parable of the Nobleman it will be recalled that his ten servants were given a pound each and commanded to "occupy" until He came. It is significant

that the mass of the citizens hated Him and sent a message after Him, saying, "We will not have this man to reign over us." Though they hated Him and denied His rule, yet are they called "His citizens." They were citizens of the world that He had redeemed; therefore whether they recognized it or not they were "His citizens," because inhabitants of a domain which He had purchased. The servants were called to account as to how they had administered the Master's gift, and the citizens, His enemies, were gathered and slain. Every disciple of this age is a steward to whom has been committed "the mysteries of God" and we shall all be asked at the judgment of believers' works (I Cor. 3:12-15), what we have done with this wondrous deposit.

Beloved, does it not behoove us to try our own hearts to see whether we have been faithful or derelict in carrying out the last command of our blessed Savior? The believer has no choice of whether he is going to be a missionary or not. He must be a missionary and a witness if he is to be obedient. Considering the vast disparity in the number of witnesses in heathen lands by comparison with those in more favored countries, it would seem that one would almost have to prove an alibi for not being a foreign missionary! What more blessed way to "occupy" than by witnessing unto Him to those who have never heard His name. We praise Him for the share we have had in declaring Him, delivered for our offenses, raised again for our justification, ascended for our intercession and coming again for our vindication, to those who sit in darkness and in the shadow of death. We have the satisfaction of knowing that we are in the path of His will, because

walking in obedience to His last express command, and we have the thrill of wondering every time we see one brought to Him whether this is the last one to complete the number of His elect.

Can we whose souls are lighted with wisdom from on high;
Can we to men benighted the lamp of life deny?
Salvation, O salvation, the joyful sound proclaim,
Till each remotest nation has learned Messiah's name.

Yes, beloved, "Till each remotest nation has learned Messiah's name!" There is no indication that there will ever be a time that this world that lies in the wicked one will ever be converted. What the commission calls for is to make Messiah's name and His salvation known, and to evangelize the world, not convert it.

There are more Christless souls in China today than when Robert Morrison, the great London missionary, first arrived in what is now Hongkong. There are more Christless souls in India today than there were when William Carey, the missionary cobbler, first went to India. There are more Christless souls in Africa today than there were when Livingstone and Henry Stanley blazed a trail across the Dark Continent. The number of believers has not even kept pace with the increase of population, but the testimony of the Crucified and Risen Christ has been spread abroad in these nations and the Written Word in whole or in part has been translated into over one thousand languages and dialects.

This is the final, the irrefutable sign, that the coming of the King is near at hand. When this sign is taken with the other signs, the restoration of the Roman Empire, the return of the Jew to the land, the rise of the iron dictatorships that are found in combination

with the miry clay of flabby democracies, the increase of lawlessness and wickedness and the removing of the ancient landmarks, the vicious circle of towering armaments to protect commercial interests but which produce in turn bankruptcy and economic stringency, upheavals, and catastrophes, and the universal apostasy of the professing church, altogether constitute an accumulation of evidence that judgment is in the immediate offing, that cannot be denied.

Such conditions should strike terror to the heart of the unconverted and those who have never come into vital relationship to God through faith in His Son. If there be any such whose eyes fall upon these words, let me beseech you in Christ's name to be reconciled to God before it is too late. Confess your sin and need of a Savior and bow yourself under the shadow of the cross, receiving Christ as your personal Savior. Christ is the One who "openeth, and no man shutteth; and shutteth, and no man openeth." Praise be to His name, the door of grace is yet ajar, and you may yet enter in.

These realizations should produce in the believer mingled emotions. He should have a feeling of joy and exhilaration because his own redemption and the glory and vindication of his Savior draweth nigh (Luke 21:28). Yet being a partaker of the Divine nature his exultation at his own deliverance should be tempered by sorrow and compassion for the mass of the people in the world upon whom the awful judgments of God are about to fall. The blessed Christ wept over Jerusalem because she knew not the things that belonged unto her peace, and it was with sorrow that he pronounced judgment upon Capernaum, Bethsaida,

and Chorazin. So far from producing within the believer a tendency to ease and relaxation, the knowledge of approaching world-judgment should stimulate him to well-nigh feverish effort to wrest some as brands from the burning by warning of imminent punishment to be meted out to unbelievers and pointing to the fountain filled with blood drawn from Emmanuel's veins, which is yet open for sin and uncleanness. The believer should, moreover, be constantly claiming as his own the victory which Christ has wrought out in his behalf and which alone can work in him a life of godliness, righteousness, and holiness.

With our lamps trimmed and burning brightly, let us watch, and pray, and work, straining our ears for the trumpet sound of the archangel, which will herald our gathering out in rapture and translation unto Him, before the worst of the tribulation shall come upon this poor old world.

"Because thou hast kept the word of my patience, *I also will keep thee from the hour of trial, which shall come upon all the world,* to try them that dwell upon the earth" (Rev. 3:10).

"Watch therefore," saith the Savior, "and pray always that ye may be accounted worthy to escape the things that shall come to pass, and to stand before the Son of man." Amen. Even so, come, Lord Jesus!

Printed in the United States of America